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A. S. BURLESON, Postmaster-General

# Improvement Era

Vol. XXI

NOVEMBER, 1917

No. 1



Organ of the Priesthood Quorums, the Young Men's Mutual Improvement Associations and the Schools of the Church of Jesus Christ of Latter-day Saints  
Published Monthly by the General Board at Salt Lake City, Utah



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## Sonnet

*Composed as the Troops were Passing the Monument*

In multitudes the watchers edge the streets,  
And rank by rank the marching thousands come,  
In rhythmic tread is heard the moving feet,  
To blare of trumpet, rolling of the drum.  
Yet many silent watch with inward sighs,  
And others cheer with clapping of the hands,  
And there are tear-stained cheeks and love-lit eyes  
For those to battle in the war-torn lands.  
The hour must come when love from love must part,  
And here stand mothers, sisters, sweethearts, wives,  
O there are sobs and swellings of the heart,  
For those who pass to offer up their lives:  
Tramp, tramp! Tramp, tramp! So shout with freedom's breath;  
Tramp, tramp! Tramp, tramp! To conquer or to death!

*Alfred Lambourne.*





### THOUSANDS OF TROOPS

Paraded the streets of Salt Lake City, September 17, in honor of the National Guard of Utah, soon to leave for Camp Kearney, California; and again on October 5, Utah's Patriotic Day, with Hon. Franklin K. Lane, Secretary of the Interior, as the guest of honor, and who delivered an inspiring address that evening before 7,000 people in the Great Tabernacle.

# IMPROVEMENT ERA

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## Principles of Government in the Church\*

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*By President Joseph F. Smith*

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*My Brethren and Sisters:* I am very pleased to meet with you in this new building. I hope you will continue your efforts without ceasing until you have it completed and fully paid for, that it may be dedicated as a house of worship, where you may assemble and be instructed in the principles of the gospel. We are making this journey through the South, and meeting with the people in the settlements along our way for the purpose of preaching the gospel unto them. We want to visit with you and look into your faces that we may become better acquainted with you, and to have you look at us that you may know what manner of men we are, and that it is our mission to serve you, and do what good we can for you, and to labor in the interest of your welfare, to give you instruction and advice such as we feel that you need, and which will be beneficial, that you may be strengthened in your faith and determination to serve the Lord, keeping all his commandments.

We desire to preach the gospel unto you. Your president, Brother Wilford Day, called on the First Presidency a short time ago. He had some conversation with us, and made some few complaints because of indifference on the part of some of the members of the Church, and the lack of support given by some to those who have been chosen to hold positions of responsibility in the stake and in the wards. We told him we would have to come to his stake and preach the gospel to the people, for evidently, from his report to us, that is what is needed here. Now I see before me men and women of long experience in the Church, men and women who ought to be,

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\*An address to the Saints of Parowan Stake, delivered September 13, 1917, on the occasion of the recent missionary journey South, of President Smith and party.

and I suppose should be without question, acknowledged to be thoroughly grounded in the faith and in the knowledge of the principles of the gospel of Christ; men and women who thoroughly understand the order of the priesthood, the rights of the priesthood, the right of presidency, and the responsibilities that rest upon those who are chosen and set apart and endowed with authority to preside in the midst of the House of Israel. I presume there are those here who could teach me a great deal—perhaps more than I know—in relation to these things. I do not profess to be able to teach you anything that the Lord has not revealed. I have nothing that is not found written in the word of the Lord as it has come to us through the instrumentality of the chosen of God, Joseph the Prophet, and his associates who have succeeded in the presiding authority of the Church since the day of the Prophet Joseph Smith. What they have done, the rules they have inaugurated and established, the customs and manners by which they have directed the affairs of the Church are open before us. Every man has a right to look at them and see for himself. So has every woman, because women are responsible for their acts just as much as men are responsible for theirs, although the man, holding the authority of the priesthood, is regarded as the head, as the leader; there is, therefore, a greater responsibility resting upon him than upon the woman. Furthermore, when we speak of the men, we speak of the women, too, for the women are included with the men and are an inseparable part of mankind. When blessings come to men, they are shared by the women.

### *Order of the Priesthood in Church Government*

Now, what is our duty, in relation to the organization of the Church? If I live in a ward and have my standing there, as a member of that ward, what is my duty in that ward with reference to the direction, and counsel, and guidance, and judgment, and decision of the bishop and his counselors in that ward? What is my duty? Can you tell me what my duty is with reference to the authority of the bishopric of the ward in which I live? I can tell you in one moment.

### *The Bishopric*

It is my duty to honor the bishopric of my ward. It is my duty to hold in reverence the authority of the bishopric of the ward in which I live; and if the bishopric in that ward have any business with me and my neighbor, and they render a decision with respect to the differences between me and my neighbor, though their decision be against my will and my thought, it is my business and my duty to observe and obey the decision of

my bishopric, unless I have reason and good evidence that the judgment has been rendered partially and without due consideration.

### *The Stake Presidency and High Council*

In the event that the bishop's decision is perhaps partial in my opinion, there is another course for me to obtain what I believe to be justice and righteousness in my case. What is that? Shall I go over the heads of the presidency and the high council of the stake, and make my appeal? Shall I ignore them, and lay my complaint before the presiding authorities of the Church, in order to have the decision of the bishop amended or reviewed? No, that is not my business. What shall I do, if they have not dealt justly with me? I have a right to appeal to the president of the stake and his counselors, and the high council of that stake, and they possess power and authority to deal with me to the full extent of my fellowship in the Church—they have a perfect right to do it. We hold that the presidency of a stake of Zion will be required to exercise that authority and not throw it on to us. We have enough to do without carrying their burdens, or taking from them responsibilities which rightly devolve upon them. We have concluded not to do that. So, therefore, if I am not satisfied with the decision of my bishop and his counselors, after they have heard the evidence in my case and rendered a decision, and I have reasonable cause for believing that the decision is not just, not what it ought to be, then I have the liberty and the right of appeal to the presidency of the stake and high council, and they will take it up. Instead of three high priests listening to the evidence, there will be the three high priests in the presidency of the stake, twelve high priests in the council, and these fifteen high priests in the Church of Jesus Christ of Latter-day Saints will certainly weigh my complaint and my case, consider it thoroughly, from every angle and point of view, and in ninety-nine times out of a hundred they will render a just and impartial judgment. Therefore, ninety-nine times out of a hundred it becomes my bounden duty to receive the judgment of the high council and not appeal it.

### *The First Presidency of the Church and the Twelve*

But even then, after the presidency of the stake and high council have decided my case, if I feel that still I have evidence that they have not properly considered, or properly weighed the evidence produced, or that I can bring forth at another trial, review, or rehearing, if permitted to do so by the First Presidency of the Church of Christ, then I can appeal my case from



the decision of the high council to the Presidency of the Church of Jesus Christ of Latter-day Saints. If it is a case of sufficient importance, and the Presidency of the Church are not really satisfied with reference to the decision of the high council, they may, if they desire, call to their assistance the Twelve Apostles. They may sit in council and decide the case, and from their decision there is no appeal. Now, that is the order of the Priesthood.

### *The Proper Order of Settling Difficulties*

There have been complaints sent to the First Presidency of the Church over the decisions of bishops in cases that have come to us before they were heard in the proper way in the stakes where the difficulties have occurred. The case is not heard by the high council. It is heard by the bishopric, and then the parties aggrieved have, in some cases, gone over the heads of local authorities and asked that one or two of the apostles or that somebody else should be sent there to take up the case and try it, after it has been decided by the bishop. For a number of years there have been a few cases of this character that have been responded to without reference to the proper procedure in such matters. Apostles have been sent all the way from Salt Lake to consider local difficulties. I have known apostles to be sent away over to a stake in Colorado to settle difficulties that should have been settled by the bishopric and left there. Or if not left there, they should never have gone beyond the high council. But, in order to do justice, in order to show mercy, in order to be lenient, in order to yield to the appeals of those who were aggrieved, and because they were aggrieved, the Presidency of the Church have sent the apostles or others to settle difficulties entirely out of order; and we are going to stop that. We will not do it any more. The local authorities of the Church are now held, by the Presidency of the Church, and by the Twelve Apostles, as authorized and qualified and amply empowered with authority to decide all matters that pertain to membership in the stake in which they reside. We will require them to handle all such difficulties, and we will not listen to any complaints, from any individual, that do not come in the regular order of appeal as it is designated in the law of God. Now, this is the proper order of settling difficulties among the Latter-day Saints.

### *Examples of Men Who Offend*

An adulterer, when proved beyond doubt, who will not repent of his sins, should be called up before the bishop's council



in the ward, and there he should be disfellowshipped, and that action of the bishopric should be reported up to the high council, who hold the higher authority of the priesthood, and when they consider the action or the matter and find that the decision of the bishopric is just and right, then it becomes the duty of the high council and presidency of the stake to cut the offender off from the Church; because an adulterer, if he will not repent, is not entitled to a membership in the Church of Jesus Christ of Latter-day Saints. He is a pest-breeder; he is a nuisance. He is not worthy of a standing in the Church, and he ought to be disfellowshipped, and he ought to be excommunicated from the Church, inasmuch as he persists in his unrepentance and the pursuit of his wickedness. Now, all manner of crime may be dealt with upon the same basis—I mean crimes that would justly bar membership in the Church.

A man who says he does not believe in the atoning blood of Jesus Christ, who professes to be a member of the Church of Jesus Christ of Latter-day Saints, but who ignores and repudiates the doctrine of the atonement, and the fact, revealed to us and which is a part of our religion, that God our heavenly Father is the Father of Jesus Christ—the man who denies that truth and who persists in his unbelief is not worthy of membership in the Church. He may be considered harmless and of no great danger to others, particularly, as long as he keeps his mouth shut and does not advocate his pernicious doctrines, and be permitted to remain a member of the Church; but the moment you find him trying to poison the minds of somebody else—the innocent, the unsuspecting, the unwary—trying to sow the seeds of death and apostasy and unbelief and infidelity in the minds of innocent people, that moment it becomes the duty of the bishop of the ward where the man resides to take him up and try him, and if he is unrepentant and will not confess his sins, disfellowship him and refer him to the high council to be finally dealt with for his membership in the Church. Let him be cut off; let him go his way; but let it be understood that it is because of his unbelief, his unrepentance, his unwillingness to hearken to the law of God, and to the right of the presidency in the Holy Priesthood of the Church.

Now, there are many other things. These are only incidents. Here is a man who says: "I do not have any faith in the bishop. I do not like the bishop. I do not believe in him, he is incompetent; he is partial; he is unjust; and I will not sustain him in his position in the Church." What will you do with such a member? Well, he may be a pestiferous sort of a person; he may say and do a great many bad or foolish things for himself. For that alone, you can't very well cut him off from the Church, but you can hold him in disfellowship be-

cause of his unwillingness to recognize divine authority; for the bishop and his counselors, when they are appointed there by divine authority, have this right. Don't you forget it; they are there, not because we of our own will put them there. They are there because the Lord has designated that as the order of presidency in a ward, by divine authority, and the bishop holds authority there from God, not from man. Therefore, the man who says, "I will not fellowship the bishop," and who is obstreperous, and will not yield, may be held in suspense as to the rights and privileges of the Holy Priesthood. He may not go to the temple to get his endowments, or be sealed; he may be barred. He may not be permitted to be baptized for the dead; because he is in disobedience to the Holy Priesthood; and he may be held in suspense or be disfellowshipped, although he may not be cut off from the Church. But if he gets to preaching about it, or sowing the seeds of dissension and of disobedience and rebellion in the hearts of others, he becomes a dangerous person, poisoning the minds of the innocent, misleading those who are unwary, stirring up dissension and discontent in the hearts of those who ought to be in harmony with the bishop and with the ward, and thereby sowing the seeds of disunion, disorganization and disintegration. Such a man becomes dangerous, although he may be moral and virtuous, and a strictly temperate man, so far as his life is concerned. At the same time he is persisting in a wrong course. He is persisting in that which is in opposition to the Priesthood and to the organizations of the Church.

Therefore, he is in opposition to divine authority; he is sowing the seeds of dissension in the hearts of others; and if he carries that to the extreme, like the murderer or the adulterer, or like the thief and the robber, he may be dealt with for his fellowship in the Church and for his membership, and be cut off from the Church, just for his rebellion. I don't care how much he professes to believe in the gospel. What! A man profess to believe in the gospel of Jesus Christ and yet rebel against the very principle that the Lord has instituted to secure the rightful government of his people, the rightful conduct of the Church of Jesus Christ of Latter-day Saints? He profess to be a Latter-day Saint and to understand the principles of the gospel? Why, it is nonsense! When a man says: "I am a Latter-day Saint; I am a member of the Church, in good standing, because I know what the principles of the gospel are, and I know what the principles of government are in the Church," for than man to say, "I oppose the bishop because I don't like him" or "because I haven't faith in him," is proof by that very act, that he does not understand the principle of government and submission to divine authority. He therefore becomes

obstreperous, unyielding, ungovernable, undesirable, and worthy to be dealt with according to his merits or demerits.

### *Offenders Must be Proved Guilty*

Now, these are some of the things that belong to the government of the Church, the Priesthood of the Son of God. I know whereof I speak, and no man can dispute what I say from the law of God. I have been led to these remarks by the thought that perhaps some people may be called up for their misconduct and be tried. They should be given every chance, of course, to rebut the accusations made against them, although we do not expect a man to prove his innocence. If a man is accused we do not expect him to prove his innocence in the Church any more than he would be expected to prove his innocence under the laws of the land. We expect the evidence to be brought to prove his guilt beyond all question, if he is guilty; and when we receive that evidence we must deal with it according to righteous principles, exercising all the mercy and charity we can, looking always for the salvation of men and not for their destruction.

### *Blessings and Counsel for the Local Assembly*

I do not think it would be fair for me to occupy all the time this morning. I want to say to you, however, that we have come here, my brethren and sisters, to look at you. I have been looking at these young men and these boys in the choir. I am proud of you boys. I look around here at these young ladies, and I hear them sing, and I am pleased with them. From the depths of my soul I bless them, and I bless these boys. They come here to give their voices, their time, to be in submission to those who teach them to sing. Music is a part of the worship of God, and it is essential to our happiness and joy; and I bless you, boys and girls. I remember, one time, being in a great conference in Sanpete when there was not a boy in the choir. I asked: "Where are the boys?" The whole choir was composed of young ladies, and even the leader was a young lady. I was very pleased with the ladies to be not only singing but leading the choir; so I asked the bishop about it. "O," he said, "the boys would rather go fishing or hunting than sing." I pity them; they have my pity if not my contempt. Singing! Why, thought they, that is a girl's business; and to sing in a choir, above all things, is the most insignificant thing to a man who could go fishing and hunting on Sunday, and riding wild horses. Now, what would that condition of mind bring us to? If a boy can sing, it is more honorable, it is more manly, and saint-like, to come here and sing than to go anywhere he pleases without regard to the wishes



of anybody else on the Sabbath day. Yet there are some boys who feel humiliated if they sing in the choir. What a depraved condition of mind a boy must have who feels that way. I am happy you do not feel that way, and I bless you, because you are on the right track. Keep it up. Learn to sing, and by and by some of you good singers, with rare voices, can have them trained so you will stand at the head of the choir and sing before the hosts of angels. But if you go riding horses on Sunday, and fishing and hunting, and neglect your duties in life, you will not even get inside, when you go there, let alone being in the choir. You will not know how to sing, unless you try, while you are here, to do the best you can.

I am looking at you, my brethren and sisters, and what do I see? I see the faces of men and women here who are worthy of all honor. I look at these mothers here, whose heads are as white as snow, and who have borne the burdens in the heat of the day, mothers and fathers who have stood the test of trial, poverty, distress, danger and exposure, and every other experience that they have been called to pass through. They are here today to worship God and to honor the presence of their brethren who are working for the upbuilding of Zion, with all their heart, might, mind and strength. I bless you for it, and I am glad to see you; and if any of you have felt a little rebellious, or a little careless, or a little indifferent toward the authorities, the presidency of the stake, the high council, your bishops, in the past, I bespeak for you repentance of that feeling and an abandonment of it; that you may become united in the fellowship of the council of Jesus Christ, as members of the wards in which you live, as members of the stake to which you belong, and as members of the Church of Jesus Christ of Latter-day Saints.

We cannot afford to be at loggerheads with one another. We cannot afford to be contending with one another, finding fault with one another, disputing against the authority of the Holy Priesthood. Those few who have ever been guilty of such a thing as that ought to think of it now, and repent of it, and never do it again while they live. I tell you the Lord is taking account of us. We are individually in His presence; we are individually a unit of the Kingdom of God, of the household of faith; and the Lord has cognizance of us, and will take note of us, and will record our works and our deeds. Thank God for that noble, that just, that godlike principle of the gospel of Jesus Christ, that every one of us will have to give an account for the deeds we do in the flesh, and that every man will be rewarded according to his works, whether they be good or evil. Thank God for that principle; for it is a just principle; it is Godlike. For such a principle to be omitted from the work of

the Lord would be an omission too serious to contemplate. It could not be. The only thing is for us to find out that it is so, and that it will be so, and that you and I and every one of us will have to answer for the deeds we do, and will be rewarded according to our works, whether they be good or evil.

### *An Injunction to Unity*

Now, I bless you. I feel good in your presence. I hope you feel good in my presence; for if there is any man on earth who does not feel good in my presence, when I am trying to preach the gospel of Jesus Christ, I am sorry for him. I have been engaged in the service of the Lord since my childhood, in this very cause; and I have learned line upon line, precept upon precept, here a little and there a little, until I feel that the Lord has given me to understand something, at least, with reference to the principles of government in the Church.

If we were to resort to rebellion and unbelief and all kinds of iniquity, if those conditions existed in our wards, do you think it could be said of us that the Church of Jesus Christ of Latter-day Saints is the Church of Christ, and that the gospel we teach will purify men and bring them to a knowledge of the truth of the standard of the Lord Jesus Christ, which is the perfect standard? No; it could not be said; it would not be said; and it would be a dishonor to the Lord, a disgrace to the bishop and his counselors, a disgrace to that stake of Zion, to the high council and the presidency of that stake. It would be understood that men professing to be members of the Church were guilty of works of abomination and rebellion in the midst of the House of Israel. It would be a disgrace to the presiding authorities to permit it. Therefore, I say it is the duty of the presiding authorities of the Church to execute righteousness and justice, in mercy, in long-suffering and patience, and with a view to save and redeem men and not to destroy them or to ruin their hopes of salvation. God bless you, in the name of Jesus. Amen.

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## The Effect of Tobacco on the Boy

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Dan McGugin, who has kept the eleven of the Vanderbilt university close to the top of the line among southern schools for a good many years, was recently asked what he thought of the effect of cigarette smoking on a boy. Here is a message he sent to the boys of America:

1. Cigarettes very distinctly retard or stunt the physical growth of a boy.

2. Cigarettes make boys stupid.

3. In fifty years' experience in athletics, I have never known of a boy who became a confirmed cigarette smoker when young who ever really amounted to anything very much in his life later on.

# The Tragedy of Israel

A Nation Without a Country; Judah and Israel to Come into  
Their Own

By James E. Talmage of the Council of the Twelve

*We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes, etc.*—Articles of Faith, No. 10.

The gathering of Israel is contingent upon the fact of that people's dispersion. Consideration of the scattering is a necessary preliminary to a study of the reassembling of Israel's hosts.

God made covenant with Abraham that through him and his posterity should all nations of the earth be blessed. A rich fulfilment of the promise is found in the earthly birth of the Christ through the lineage of Abraham. Further and related fulfilment appears in the effect of the distribution of Israelites amongst other nations through enforced dispersion.

Abraham's descendants through his son Isaac and grandson Jacob have been distinctively known since Jacob's time as Israelites, or the Children of Israel. As the Old Testament avouches they grew to be a mighty nation, distinguished in certain respects from all other peoples. They were particularly characterized as "Jehovah worshipers", professing allegiance to the living God, whilst all the rest of the world was pagan and idolatrous. By their world-wide dispersion a knowledge of the true and living God has been diffused.

So long as the Israelites were true to the Divine covenants made with Abraham, and reaffirmed severally with Isaac and Jacob, they prospered in material things as in spiritual power. So far as they became alienated through pagan practices and unrighteous affiliations, they suffered both individually and as a nation.

The Lord set before them the alternative of blessed perpetuity incident to their faithfulness, or disruption and subjugation to alien powers as the sure result of disobedience to Divine requirement. Both sacred and secular history make plain that Israel chose the evil part, forfeiting the promised blessings, reaping the foretold curses.

At the death of Solomon the nation was divided. Approximately two of the twelve tribes became established as the *Kingdom of Judah*, and came in time to be currently known as Jews; the rest of the tribes retained the title *Kingdom of Israel*, though known also by the name of *Ephraim*. The division led eventually to the eclipse of both kingdoms as autonomous powers among the known nations of the earth.



The Kingdom of Israel was subdued by the Assyrians about 721 B. C.; the people were carried into captivity, and later disappeared so completely from history as to be designated the Lost Tribes. These are the ten tribes whose restoration is predicted as an event of latter times. The Kingdom of Judah maintained a precarious and partial independence for a little more than a century after the Assyrian captivity, and then fell a prey to the conquering hosts of Nebuchadnezzar. After seventy years of bondage, the period specified through prophecy by Jeremiah (25:11, 12; 29:10), a considerable number of the people were permitted to return to Judea, where they rebuilt the temple, and vainly strove to re-establish themselves on the scale of their vanished greatness. They were impoverished by the aggressions of Syria and Egypt, and eventually became tributary to Rome, in which condition of avssalage they existed at the time of Christ's earthly ministry amongst them.

From the numerous Biblical prophecies relating to Israel's dispersion the following are cited as particularly illustrative:

*"And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you."* (Deut. 4:27.)

*"For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger."* (1 Kings 14:15.)

*"And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee."* (Ezek. 22:15.)

*"For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."* (Amos 9:9.)

*"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."* (Luke 21:24.)

And so, in progressive stages, the covenant people of God have been scattered. The bringing of a body of Israelites to the Western Continent six centuries before the birth of Christ, of which the Book of Mormon bears record, was part of the general dispersion, and was so recognized by Nephite prophets.

Since the destruction of Jerusalem and the final disruption of the Jewish nation by the Romans, A. D. 71, the Jews have been largely wanderers upon the face of the earth, outcasts among the nations, a people without a country, a nation without a home. Israel has been sifted "like as corn is sifted in a sieve"; but, be it remembered, that coupled with the dread prediction

was the assuring promise "*Yet shall not the least grain fall upon the earth.*"

The day of deliverance for Israel is near at hand; the restoration of the ancient Kingdom of Judah, and of the remnants of all the tribes distributed throughout the earth, as well as bringing forth from their long exile the tribes that have been lost, are particularly specified as events of the current dispensation, directly precedent to the second advent of the Christ.

As complete as was the scattering, so shall the gathering of Israel be. Great as has been the chastisement of the covenant though recreant people, all through their centuries of suffering they have been sustained by the Divine promise of recovery and rehabilitation. Though despised of men, a large part of them gone from the knowledge of the world, the people of Israel are not lost to their God, who knows whither they have been led or driven. Note the paternal affection, in which appears commiseration for the plight into which they had brought themselves through sin: "*And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God.*" (Lev. 26:44; see also Deut. 4:26-31).

Isaiah thus forcefully proclaims the purposes of God to be fulfilled in the last, the current, age: "*And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left.* \* \* \* *And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.*" (Isa. 11:11-12.)

So momentous shall be the assembling of the tribes in their respective places of gathering, that the event shall be held to surpass the deliverance of Israel from Egyptian bondage, for thus hath the Lord spoken: "*Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; But, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.*" (Jer. 16:14-16.)

So complete shall be the restoration, and so genuine the reunion of the long dispersed peoples, that rivalry and mistrust shall be swallowed up in joy and cooperative effort: "*The envy also of Ephraim shall depart, and the adversaries of Judah shall*

*be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.*" (Isa. 11:13.)

To these Biblical citations let us add the words of the Lord Jesus Christ, given to His apostles just prior to His death and specified as one of the signs to precede His later coming: "*And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*" (Matt. 24:31.)

Two gathering centers are distinctively mentioned, and the maintenance of a separate autonomy for the ancient kingdoms of Judah and Israel is repeatedly affirmed in scripture, with Jerusalem and Zion as the respective capitals. In the light of modern revelation by which many ancient passages are illumined and made clear, we hold that the Jerusalem of Judea is to be rebuilt by the reassembled house of Judah, and that Zion is to be built up on the American continent by the gathered hosts of Israel, other than the Jews. When such shall have been accomplished, Christ shall personally rule in the earth, and then shall be realized the glad fulfilment: "*For out of Zion shall go forth the law, and the word of the Lord from Jerusalem.*" (Isa. 2:3; see also Joel 3:16; Zeph. 3:14.)

Book of Mormon prophecies are plain in defining the extent and purpose of the latter-day gathering. Be it remembered that it was the people who once constituted the kingdom of Judah, the Jews, not the entire house of Israel, who rejected Jesus as the Son of God and the foreappointed Redeemer. By the Nephites who dwelt on the American continent, an Israelitish branch, He was received and worshiped as the Christ (see Book of Mormon, 3 Nephi 11); and the tenor of Book of Mormon scriptures warrants the inference that He was accepted by the Lost Tribes, to whom He went to minister in person after His several visitations in the resurrected state to the Nephites. (See 3 Nephi 15:15 and 16:1-3; compare 2 Nephi 29:12-13.)

But the Jews are promised redemption, and the possession of the land given unto their fathers. Their return to Palestine has already been well begun; and one of the prospective results of the world war is to be the clearing of the way for their speedy gathering.

The important part allotted to the Gentiles, those not of the lineage of Israel, is defined by Book of Mormon prophets. It is the privilege of the Gentiles to assist in the gathering of the Jews on the Eastern, and the other branches of Israel on the Western continent; and so far as they shall accept the Gospel of Jesus Christ they shall be numbered with the covenant people and share with them the plentitude of blessings, in their own right, for, verily, God is no respecter of persons.



# The Lady of his Dreams

*By Amy W. Evans*

"Oh, girls, look at Claire! She's beginning her trousseau."

Ten pairs of bright eyes instantly turned in Claire's direction, and every needle in the sewing club was held suspended.

Claire, one of the most dashing in appearance of the club members, was embroidering a yellow satin camisole. She laughed gaily and held it up for inspection.

"I'm afraid I'll have to disappoint you, girls," she said. "I'm not engaged yet. This is only for my new dress, the one I shall wear at our dance."

"Are you going to have another new dress?" chorused the girls. "You extravagant girl!"

"But, girls, I've great news for you," she defended herself, with an air of revealing a great secret. "Max Hillard's cousin, who has just finished his course in medicine, is coming to Redford to practice. I've seen him once, and he's great—so distinguished-looking! Mother says his people are well-to-do and move in high society. And Max says that the Doctor's very ambitious and sure to climb to the top of his profession. I told Max to bring him to our dance—you don't mind, do you?"

Mind? No, indeed, they did not mind!

"I've heard of him," volunteered Elsie. "He was on a mission with my brother Ned. Ned says the girl that gets Dr. Hillard will be lucky."

"Who knows," ventured Alice, "but what the trousseau will follow soon, after all—Claire is so charming?"

Alice Tiffany might have applied the epithet to her own sweet-faced, graceful self.

And Mary Hill added: "If the Doctor succumbs to your charms, Claire, we'll help you with your trousseau, won't we girls?"

To which they all agreed.

"I suppose his arrival's the reason for the new dress," suggested Elsie.

"How are you going to have it made?" queried another of the club. "And what kind is it? Tell us all about it, so we'll know how to doll up, too. Who knows but you may have a rival in the field, Miss Claire?"

"It's gold-colored taffeta, veiled in headed tulle, with beaded bands over the shoulders. I'm going to have gilt slippers and silk hose to match."

"Oh, how lovely!" exclaimed several voices.

"Dr. Hillard will never be able to resist that," Alice put in.

But Claire turned aside the compliment with: "You yourself are the most charming girl in our town, Alice, for all your quiet ways." And although Claire said this jestingly, the other girls quite agreed with her. In their hearts they recognized in Alice something fine and superior.

"Thank you," laughed Alice; "but, Claire, aren't you going to have any sleeves at all in your new dress?"

"No; and I'm going to have it right low in the neck, too. I suppose some prudes will be shocked, but I don't care. That's the proper dress for evening. I'm sure that's what Dr. Hillard's accustomed to seeing at all the big dances in the city. Why, May Hill told me that at the University dances no one would think of wearing sleeves or high necks." She paused for breath, and then she went on with animation: "I say, girls, let's make an extra effort to have our dance this year a thing to be remembered. All you girls who are going to have new dresses have them made low, and don't have sleeves, unless it is just a little puff of lace or crepe. It's all the style to have them quite short for dancing, too. I don't want to be the only one in regular evening dress."

The girls gazed silently at Claire, each busy with her own thoughts.

"I don't think mother would like me to have mine made that way," Alice broke the silence, rather hesitatingly.

"You coax her to, and she will," Claire argued. "My mother didn't want me to have mine made that way, either, but I insisted. I told her I wouldn't wear a dress that wasn't that way. And she gave in."

"Do you think men really like to see girls dressed like that?" Alice inquired.

"Of course they do," Claire said. "Fellows like to take a girl out if she's a good dresser."

"My brother says," added Elsie, "that he doesn't like to see girls with such low dresses. He says it makes him feel horribly embarrassed, and he thinks girls should have more sense than to dress that way."

"That's because he's old-fashioned," snapped Claire, "and doesn't know what style is."

"But my brother says the same thing," Mary Hill added. "He's always getting after me if my waist or middy is too low. He says he doesn't want the fellows to tell each other what they see when *his* sister bends over."

"Oh, well," Claire protested, "boys always want to bully their sisters. I'm not going to be an old maid. And I've noticed

that the girls who are up to date in dress are the ones to get the most attention, and dance the most."

No one spoke for some time after this remark. But each wondered how much truth there was in it.

When the club adjourned, each girl who was heart-free felt anxious for the advent of a new and very eligible young man into the community.

\* \* \* \* \*

The seeds sown in the club bore quick and abundant fruit. Girls laid siege to their mothers for new dresses. What astonished the mothers more was that they wanted them made in extreme style—sleeveless, neckless, shoulderless, short. And they wondered how and why the fashion germ had made such progress in Bedford. For hitherto anything more extreme than elbow sleeves and a moderate neck had been looked at askance in the town. Most of the mothers resisted the innovation, but coaxing and tears and the thought in the mind of each that perhaps her daughter would be out of style—a suggestion slyly insinuated by the daughter herself—prevailed.

Mrs. Tiffany, however, was an exception—the sole exception. But this was not because of her insistence, but rather because Alice had not consulted her mother on the point at all. She merely told Mrs. Tiffany how the girls were going to dress.

"Do you think," she had asked, "that the girls will think me prudish and imagine I feel myself better than they, if I don't have my dress made after the fashion of theirs? I really don't want to. I feel as if I couldn't bare my arms and shoulders that way."

"I think you are perfectly right, dear," her mother had answered, "though may be some of them will not like it."

Alice wished to be attractive and popular—as what girl does not? So she thought a great deal about the matter, before making up her mind. "Do men really like to see their wives and sweethearts dressed that way?" she had asked herself over and over again. And always had been her answer: "I don't really believe they do." This was the answer of both her heart and her reason. So she had decided in favor of sleeves and covered shoulders; for while she wanted admiration, she wanted respect, too.

How much she longed for the admiration and respect of the much-talked-of Dr. Hillard she did not confess even to herself. She had met him once—a fact she had not mentioned at the club—and she had dreamed of him ever since.

She remembered the event. He was walking down the street with his cousin Max, and Max had presented him. And then the three had walked along together to her home, where they had parted, he and Max going to the station.



He had talked of the town and how he liked it. And her answers had always seemed so commonplace and dull. Why could she not have thought of something striking or witty, so that he would have remembered her? Claire would have been free and jolly, and acquainted with him at once. Her heart beat more quickly at the thought of meeting him again.

The night of the ball arrived. The girls had hired the best hall in town for their party, and had decorated it beautifully, sparing themselves neither time nor effort to make it as attractive as possible. Many of the mothers came as chaperones to their daughters, and, it must be confessed, they felt considerable misgivings as to the result of the license they had allowed their daughters in the matters of dress. They were anxious also as to the impression these would be likely to make on the eligible young physician who had come to live in Bedford.

"I'll be the ugly duckling to-night," Alice had said to her mother as she finished dressing for the ball.

"Well, never mind, dear, so long as you turn out the beautiful swan," her mother had answered, pleased that Alice was not conscious of her beauty.

For very beautiful indeed did Alice Tiffany appear in her simple pink dress, the lines of which were graceful and becoming. Alice had excellent taste. Her dark hair, although arranged in the prevailing fashion, gave her an individuality and distinction that at once struck attention in the most unobservant. Her whole appearance expressed a certain fitness and harmony, from the pink rose in her hair to the toes of her dainty pink slippers.

Entering the ballroom, the first person she saw was Dr. Hillard in animated conversation with Claire. Claire turned to Alice and presented the Doctor. It was as Alice had thought—he did not recognize her at all, although he looked at her very closely, which she attributed to her difference in dress. He was about to speak to her, when Claire said excitedly:

"Do come with me, Dr. Hillard; Mrs. Watkins wishes to meet you."

He bowed to Alice, and turned away without asking her for a dance.

She was soon dancing with Max. "Alice," he said to her, "I'm glad there's one girl here with some sense. What's struck all the girls, anyway? They never dressed this way before. I'll venture there'll be some work for the new doctor to-morrow or next day. By the way, have you met him yet? He's my cousin"—and so he went on.

Alice tried to be gay, but the fact that Dr. Hillard had not come near her the rest of the evening caused her a feeling that belied her looks—which made her angry with herself, too.

"Why should he?" she asked herself more than once. "Wasn't Claire much more attractive? I must look old-fashioned and countrified to him, compared with the other girls here."

Thus she tried to justify him.

As for Claire, she, the belle of the evening, danced with him several times. She claimed his attention most of the evening. It went without saying that she had made a conquest.

\* \* \* \* \*

The rest of the week seemed quiet and dull to Alice. She went to her work at school. Assistant in domestic science in the local high school, she went about her tasks with less spirit than usual.

On Sunday she accompanied her mother to church. As they passed the Doctor's office, who should come out but the Doctor himself.

He walked toward the church with the two ladies, and as he walked—

"I'm so glad I met you."

They had not gone far, however, before they heard a voice calling out—

"Oh, Dr. Hillard, wait a moment."

It was Claire.

"Old Mrs. Jones is not so well to-day," she explained as she came up, "and she wants you to come and see her at once. I was just going to your office for you."

He turned to Alice with, "I suppose I shall have to leave you. I shall see you again."

"I'm not going to church, Alice," said Claire. "I'll go back with the Doctor to see if there's anything I can do for Mrs. Jones."

On the way home from church Alice met them riding in the Doctor's new runabout. So absorbed were they in conversation that they did not see her.

"Was Claire right, after all, about men liking the girls best who were extreme in dress?" Alice wondered.

The following weeks were full of social events. The little town fairly outdid itself. Alice was, of course, invited, but her mother not being well, she stayed at home, really glad of an excuse. For she had heard several remarks about "prudishness," "overniceness in dress," and other things to the same effect, which hurt her deeply.

"You're a mighty nice girl, Alice," had been Claire's comment, "but it doesn't pay to be *too* nice. You never get noticed."

And this hurt more than anything else. But she reserved the obvious comment, which came to her mind just then, that *he* hadn't had an opportunity to "notice" *anyone* while Claire was around.

A few weeks after the club ball, Alice was walking to school, when Dr. Hillard drove along in his machine.

"Miss Tiffany," he called out, "please let me take you to school."

Her heart gave a bound, and her cheeks reddened, but she answered with calmness that she would be glad to have him do so. He alighted from his car, helped her in, and then took his seat beside her. Alice was buoyant and happy.

"Have you deliberately avoided me all this time?" he inquired. Do you know, I've tried ever since I've been here to get a chance to talk to you."

Alice's mind went like a flash to Claire.

"No, indeed," she answered quite truthfully, "I had no idea that you wanted to talk with me."

"Well, I have, and fate in the shape of one person and another seemed always to prevent it. I've wanted to tell you, for one thing, how sorry I felt that you came so late to the party that I had my program filled, and therefore I could not ask the pleasure of a dance with you. You know that you are my oldest acquaintance here, too. I met you a year before, though perhaps you do not remember. It was one day when Max and I were walking to the station."

"Oh, yes, now that you mention it, I think I do remember."

"We'll have time for a little spin before school begins," he said. "Where shall we go?"

As they turned toward the country road, one person stood unnoticed by either. It was Claire. Looking after the car with an expression first of astonishment and then of chagrin, she gave her feelings vent in—

"Well, of all things!"

\* \* \* \* \*

This was one of many drives into the country by the Doctor and Alice, which brought about such a perfect understanding between them, as to call forth a letter from Dr. Hillard to his mother:

"I have very important news for you," it read. "The lady of my dreams has promised to be my wife. She is Alice Tiffany, as you no doubt have guessed from what I have already said of her to you. I know you will love her, Mother dear, she is so modest and refined.

"I think it was these qualities in her which first attracted me. When I first came here I attended a ball given by the sewing club to which she belongs. There were many charming girls there, but their dresses were so extreme in style—bare shoulders and arms, and short—you know how it goes. When Alice entered the room with her arms and shoulders covered with pink, gauzy stuff, lined so that you could not see through it, she



looked so modest and sweet and lovely that my heart went out to her on the spot.

"You must not think that she is dawdy in appearance. She is not. Her clothes are very well chosen, and so becoming that she has a stylish air about her.

"I am sure she is everything you could wish for in a daughter. To me she is wise and good, and her mind is even more beautiful than her face.

"Indeed, she is the lady of my dreams, come true."

### An Evening Visitor

As the bells in yonder steeple was a callin' of the people

From the highways an' the byways, to their evenin' hymns an' prayers,  
I sorta lay reclinin'—for I'd quite recently been dinin',

An' I thought I'd like to lose myself to all my worldly cares.

As I say, I sat an' kinder dozed an' nodded by the winder,

An' I had the queerest dream, I s'pose, a mortal ever had.

I dreamed a ghost—or spirit—about so high, or near it,

Came an' whispered, "Don't ye know me? I am Pappy's little Cad."

"Do not doubt," she whispered gently, an' I listened so intently,

As the fairy fingers laid upon my hard an' sunburned hand.

"I have longed to come and cheer you, but you knew not I was near you;

Oh, give a welcome, Pappy, to your child from Angel land.

"Oh, my kind and loving Pappy, Catherine lives and is so happy.

She comes to soothe and comfort you in your declining years.

Listen! hear the angels singing? Can you hear their voices ringing?

They are shouting hallelujahs! They will wipe away your tears.

"Ah, I know your heart was broken, when you viewed the marble token,

And saw the little grassy mound that grew above the grave;

But I found the pearly river—never even made me shiver.

You all must cross its border and in its waters lave.

"Now, I really must be going, but my Pappy's tears are flowing.

Hush! Let me dry them. Now again my Pappy's eyes are bright!

I will come to be your pilot, every evening just at twilight

I will guide your barque to heaven, safe by angel's holy light!"

I put out my hand to grab it, but it was quicker than a rabbit,

An' vanished like a shadder that was flung against the wall.

I couldn't keep from cryin', though I swow I kept a-tryin'!

"O Catherin, baby, come to me!" A faint "Good night," that's all!

Now you'll say it's past believin', an' my poor ol' brain's receivin'

A leetle more of overwork than it can safely bear!

But I don't see why they couldn't; if you'd seen it, too, you wouldn't

Have doubted it a minit! But it gave me such a scare!

Sure; I know it was my baby! An' if she would come again, why, maybe

I could muster up the courage to take her in my arms.

I would ask her of her mother; an' her curly-headed brother

We laid to rest so long ago, when life seemed full of charms.

Yes—I know my heart is lighter, an' my dim ol' eyes grow brighter

When I think of them all livin', in the land beyond the tomb;

An', I vow! It makes me happy, havin' angels call me Pappy!

How I'll hail the joyous mornin' when they come to take me home.

*Lou E. Cole, Cowboy Poet.*

# The Applause of the Multitude

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By Preston Nibley

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The following paragraph appeared in the *Outlook*, under date of August 15, 1917. It was written by a person who signs himself "Spectator," and is part of an article describing a trip through the Western States.

The Easterner can learn much from the cities of the West. One of the most notable of these is the capital of Utah. Salt Lake City is a monument to the practical sagacity of Brigham Young. That a Vermont farmer's boy should have developed a new religion is remarkable enough, but that he should have planned a city that is one of the most beautiful in America is astonishing. Streets a hundred and thirty-two feet wide, many of them with lawns in the center; a convenient scheme by which these streets spread in all directions from a central Temple; fine trees in almost every part of the city—the solitary tree that was here when the pioneers came in 1847 is preserved as a priceless relic; an admirable water system, with abundant water for flushing the streets and for fountains; fine pavements; handsome residences; cooperative stores; a Tabernacle that is wonderful in its acoustics, though built by pioneers who fastened it together with strips of rawhide in lieu of nails (the Spectator actually heard a pin drop on the pulpit two hundred feet from where he sat); a general air of thrift and comfort.

All these things are remarked by the visitor. So great is the Spectator's admiration of the practical genius that planned this delightful city that he found himself saying:

The most astonishing thing about the shrewd founder of this fine city is that he shouldn't have been a bit shrewder and seen that the peculiar institution of 'Mormonism' was impossible in our time and must be abandoned. If he had, his name would be honored as one of the greatest of American pioneers. As it is, it is held in abhorrence by multitudes, and even the government of the city he founded has passed into the hands of the Gentiles.

So much for the "Spectator." He regrets that "the Vermont farmer's boy" should not have been "a bit shrewder" and abandoned "Mormonism" altogether, shaping out some other career for himself; probably city-planning, or the like. Really this is something new regarding Brigham Young. It is a view of him we have never heard expressed before. Those who knew President Young may for a moment contemplate his answer to such a proposition.

Brigham Young, if we know anything about him, did not care "the snap of his finger" for any city on the globe, compared with the great purpose he set out to perform. His grand

task, that he held ever before himself, was to save and exalt the eternal souls of mankind. The founding of Salt Lake City, with "streets a hundred and thirty-two feet wide; fine trees; handsome residences; a Tabernacle that is wonderful in its acoustics," was merely an incident in his wonderful and varied career. The purpose of his whole life, from the time he joined the Church until the day of his death, was one of labor and sacrifice for a divine principle, and not the achievement of any worldly success whatsoever. If cities were to be built, then let them be built to the honor of God, and for no other purpose.

The eternal trouble with the critics of Brigham Young, or "Mormonism" throughout, is that they cannot comprehend the spirit which animated him; cannot understand the spirit or purpose of the Church. President Young once said himself:

"This is the Kingdom of God, and no man can understand it, except by the Spirit of God. We are enjoying the blessings of our Father in heaven. No person can understand these blessings, except by the Spirit of revelation."

To this day not one in ten thousand of the tourists who visit Salt Lake City has the slightest notion of the great motive that impelled President Young to lead the Saints to this valley. Had our worthy "Spectator" lived in President Young's day and placed the question before him, he would undoubtedly have received the answer I find in a sermon, delivered August 31, 1856:

"I do not wish men to understand I had anything to do with our being moved here; that was the Providence of the Almighty; it was the power of God that wrought out salvation for this people; I never could have devised such a plan."

As for his name being "held in abhorrence by the multitudes" on account of "Mormonism": of what consequence is that? I say the more pity for the multitudes. The value of Brigham Young's soul in the eyes of his Maker was worth more to him than any applause or sanction from the multitudes.

Alas, how long must we wait before the true character and purpose of our great Latter-day work penetrate the minds and understandings of the people, and before the names of the noble men who gave the efforts of their lives in advancing it, shall be held in honor? That time may be far distant, but it will surely come; and in that day the name of Brigham Young will be held by "the multitudes" in honorable remembrance.

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"What has happened to your chauffeur?"

"Oh, he was with a regiment down in Texas, and crawled under an army mule to see why it wouldn't go!"



# Answering the Call in M. I. A. Work

*By Hyrum M. Smith, of the Council of the Twelve*

This peculiar form of expression, "answering the call," while perhaps not originated by Mr. Jack London, has become of quite general use since he wrote a book and gave it the title, *The Call of the Wild*. In the story, London makes the good, docile, civilized and Christian dog Buck, through cruel treatment and the necessity of defending himself for very existence against a ferocious pack of his kind, awaken and gradually develop all the crafty cunning and wild savagery of his wolfish ancestry which for generations had lain dormant within him. London calls this "harking back to his forbears," or *The Call of the Wild*.

Those quiet, intense, spontaneous and unheralded desires and longings which spring up in the heart, from one cannot tell where, are defined, in current vernacular, as "the call." The call of the forest, or desert, or mountain, or stream. The call of the gun and rod. The call of duty, or worship, or prayer, or dream. The call of the voice of God. Thus are personified the longings which awaken in the breast, and the call is answered by satisfying the desire.

The Call in the M. I. A. Work! What is it? Many fail to understand it, or scarcely hear it at all, because of failure to "stop and listen," and through neglect to encourage it and become acquainted and familiar with it. You who have learned a foreign language will remember what a jumbled jargon of unintelligible sounds the strange tongue seemed to be when you first heard it. It was an unpleasant and continuous flow of talk undivided into words. You could not detect the pause between words, or find place for comma or colon. You could hardly recognize the periods. But by hearing it often and listening attentively the sounds became familiar to your ears. You soon distinguished the words and learned their meaning and how to pronounce them. You had heard the "call of a foreign tongue," and had learned to speak and understand it. Then you discovered that it was as pleasing and expressive as your own, and opened to you delightful access to the thought, letters, poetry, and wonderful history of a new people!

So, for a few moments you are invited to listen to the "Call of the M. I. A." to discover if there is in it a message for you.

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\*An address delivered at the noon luncheon given by the General Board to the Stake Superintendents, Y. M. M. I. A. Conference, June 9, 1917.

You cannot comprehend the full significance of the call in a moment; that will require a lifetime. But a moment's attention may reveal something of its mighty import.

Hearken: it is the call of your inner or better self! You are a man, created in the image of God, whose offspring you are. You have not evolved from apes nor lesser forms. Your ancestors were not prehistoric savages who dwelt in caves and persisted, through their greater strength and cunning, among other wild creatures. You descended from heaven to earth that through obedience and improvement you might ascend higher and be added upon. God is your Father. You are royal born, and may rise to regal estate. You have inherited the attributes of your heavenly Father. Do you not feel them stirring within you, and calling out for growth and development? As you are, God once was, and as God is, you may be. Arise therefore, and stand erect. Improve your time, improve your mind, improve yourself! Restrain yourself, govern yourself, according to the principles of right, for "he that conquers himself is greater than he that taketh a city." And all things are possible, all heights are accessible, through faith and work! Are you, then, content to yield to evil, and grovel in the beggarly elements of the world? Ponder this call in your heart.

But while thinking, listen again. Do you not hear another call? Does it not pierce and thrill you, and cause your bosom to burn within you? Do you not recognize it? Why, it is the voice of God, and it calls in familiar and gentle tones: Thou art my son. Thou art a prince and an heir of God. Thou art a younger brother to my First Born, and Only Begotten in the flesh, even Jesus Christ, whom I gave as a ransom for sin and who became the Redeemer of all mankind, and "whom to know is life eternal." Thou art sent into the world to improve thyself, "that I might prove thee, to see if thou wilt do all things whatsoever the Lord thy God commands thee." "Obedience is better than sacrifice, and to hearken than the fat of rams." But a man is saved no faster than he gets knowledge. The glory of God is intelligence. "Seek ye out of the best books words of wisdom." Wisdom is the principal thing. "If ye lack wisdom, ask of God who giveth to all men liberally." "Get knowledge by study and faith." "But with all thy getting, get understanding." "Behold! the fear of the Lord, that is wisdom, and to depart from evil is understanding." "Follow me and thou shalt be lifted up at the last day and exalted and glorified in my Father's kingdom."

But lest the knowledge of your royal lineage, and the possible heights you may attain through faith and self-improvement, make you proud and lifted up in your own conceit, listen once more: What do you hear? It is the call of the Priesthood:

You are not only a son and heir of God, but you are a brother of man, and you are called to be a priest forever of the Most High; and if a brother and priest, then a servant. "If you would be great in the kingdom of heaven, you shall humble yourself as a little child." "And he that is least among you the same shall be great," and "he that is greatest among you shall be your servant." Saith the Lord: "I am among you as he that serveth." Think not more of yourself than you ought to think, "but let every man esteem his brother as himself." You are ordained and called to serve and help others. Self-improvement is good, but Mutual Improvement is better. To render service to others brings the most enduring satisfaction. To bring others to repentance and understanding is the greatest service you can perform for the Lord. "How great is the joy of the Lord in the soul that repenteth!" "Wherefore, ye are called to cry repentance to this people, and if it so be that you should labor all your days in crying repentance to this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father; and if your joy will be great with one soul that you have brought unto me, into the kingdom of my Father, how great will be your joy if you should bring many souls unto me." Are not these sobering thoughts? Are not your responsibilities very great and important, inasmuch as you are called to the priesthood and thereby to be servants of the Lord and teachers and leaders of men?

Whom shall you serve? Again lend a listening ear. What do you hear? Someone calling, calling, calling; it is a fearful cry! It is the call of a fallen and sinful world, crying with anguished voice and stretched out arms: Thou servant of God, come over into Idumea and help us, lest we sink into despair. All the evil forces of earth and hell seem combined for our overthrow and utter destruction. Teach us how to unite the good powers of heaven and earth for our mutual improvement, uplift and salvation.

The foregoing is the great and principal message you will find in the "Call of the M. I. A.," when you learn the language of it. There are many other minor messages in the call which you will come to understand as you become familiar with the voice thereof.

But this is the call of the very Church itself. True. But the M. I. A. is an organization of the Church, the special mission of which is to assist in the accomplishment of the high purposes of the Church. Its officers are leaders in the Church, and are required to help carry the burden. The spirit of the times is enlistment for war. Many of our young men are being called for that purpose which is right and necessary. There is a great call to arms, to work on the farm, and in the machine shops, and



in all the avenues of industry, but to Church workers—and you are primarily church workers—there is the greatest call, to save the souls of men, morally, socially, physically, intellectually, and spiritually.

Then how shall you answer the call to arms? to work on the farm and in the shops? and to save the souls of men? When shall you answer, and why, and how? These are living questions, which the superintendents of the associations should thoroughly study and be prepared to give counsel and advice upon, to the young men who are in their charge. And what will your answer be? As long as there is room for self or mutual improvement, so long as there is a wayward boy, or one outside the M. I. A. at home, or a sinful man in the world, while there are farms to till, mouths to feed, the weak to defend, principles to uphold and souls to save, shall it not be a united, mutual, valiant acclamation in the premortal words of the Redeemer, “Here am I, send me, and the glory be thine forever?”

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### To a White Carnation

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One year ago, sweet, faded flower,  
 I plucked you in a garden rare,  
 And set you, like an evening star,  
 Afloat in mother's silver hair.  
 T'was mother's day; and all the flowers  
 In gentle rivalry unfurled;  
 They seemed to know that one would crown  
 The sweetest mother in the world.  
 Then, with a sorrow all my own,  
 That only through its tears could speak,  
 I saw the glory of the rose  
 Fade silently upon her cheek.  
 Then death put forth his eager hand  
 And tore her from my life apart,  
 And plucked away the sweetest flower  
 In all the garden of my heart.  
 Now, as I view your withered bloom  
 Here on this page of ancient lore,  
 I take the book of mem'ry down  
 And turn its sacred pages o'er.  
 Through all that Time has written there,  
 Her gentle spirit interweaves,  
 And sends a breath of sweetness out  
 Like odor from your faded leaves.

*Theodore E. Curtis*

# American vs. German Ideals

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*By J. H. Paul, Professor of Natural Science, University of Utah*

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It has long been accepted that character is formed chiefly by what a person habitually keeps in mind in his leisure moments. What we repeatedly do, forms our habits, which therefore result largely from our daily toil or vocation. But when this daily task is over, there are moments of relaxation, when the mind goes its own way, thinks its own thoughts, and forms its chief ideals. These are the character builders—the most fruitful and significant periods of the mental life. It is then that resolves are taken, that ideals become purposes. For the great mass of mankind everywhere, the daily work is not so different in kind as to create substantial variations, except in mechanical actions and routine habits. It is in the leisure moments, when free from its usual toil, that the mind of man is made rich and fruitful by noble thought, or becomes poor and sterile from the lack of high thinking. Thus it is possible to be mentally active at the daily grind, yet intellectually (spiritually, really) inert or even retrograding in character. The kind of meditation that runs through our leisure hours determines our spiritual wealth or poverty, our high or ignoble living.

## *A Source of Difference*

Now, it may be shown that while the American people employ their leisure in various kinds of thought, the German people employ theirs largely in ideals of war and conquest. This, at least, is the claim of the intellectual Germans themselves; and one of their statesmen recently gave out to newspaper correspondents that German mothers look with pride upon a military career for their sons, while they regard with surprise and even with contempt the average American mother, who holds war in the utmost horror and detestation. Till that declaration appeared, the world had supposed that all mothers were alike in this respect. But when we recall that for more than a hundred years Prussia and, for more than forty years, all Germany have constrained their people, especially their officials, to think in military ways, the statement of the German leader is not incredible. Some portion, at least, of the leisure of the average German has been exercised with thoughts of “the day” (*der Tag*) when Germany should win with the sword her imagined

"place in the sun." I doubt not that many have thus become mentally alert rather than spiritually disciplined.

### *People Much Alike*

With such a basis, it might be expected that I would proceed to show essential differences between the American and the German character, and to contrast American hopes and ideals of peace and good will on earth, with German hopes and aims of conquest and the subjugation of other peoples. This, however, is not my intention; for, while I suspect that some success might attach to such an investigation, if long and carefully conducted by psychologists and sociologists, my thesis is that such national differences are merely accidental and temporary. They are due to special training and circumstances, and will disappear as the latter are modified. The Scriptures teach that God "hath made of one blood all the nations of the earth." All people are pretty much alike. According to the opportunities and experiences of each, the average German is much like the average American, no better, no worse. The individual hopes and fears, the aims and ideals, of men everywhere are quite similar. It is only in their organized political and social relations that great differences are visible. It would be an endless task to attempt comparisons of individual traits.

Political ideals, on the other hand, and the greater aims of the two governments, can readily be compared. Personal views are difficult to classify, but the purposes of governments and nations are more manifest by acts and policies which cannot be concealed. Comparison will be further limited by making use only of established facts. Since the German government is responsible for the warlike predilections of the German people, no indictment of the German people as a whole is intended herein.

### *Spiritual Germany Is Gone*

The great difference between American and German ideals is that America, as Secretary Lane has shown, is not the name of so much territory but of a living spirit, "born in travail, grown in the rough school of bitter experiences, with purpose and pride, which knows why it wishes to live and to what end." The Germany of today, on the other hand, is not a living spirit. It is scarcely a nation. It is an army—an army that dares not avow its objects and has not yet been induced to say why it wages war. The old German spirit no longer exists. The Germany of literature, poetry, drama, art, and ethics, has been replaced by military discipline and organized science. Brander Mathews points out that no first-class literature has emanated from that great nation for nearly half a century. Goethe, Schil-



ler, Luther, and Kant, who voiced the real German spirit, have no successors. Only science, music, and municipal organization now remain, and these are the most powerful aids known to warfare. The old Germany of romance, philosophy, and idealism is dying. Its life has been ebbing through forty-four years. Over Germania's dead body stands a dragon of the utmost cruelty and crime, its tail lashing distracted Russia, its fangs buried in the body of heroic France, its claws reaching out to England and America. Not content with enslaving the country of its birth, the Rhine dragon now seeks dominion over other lands. It has made the German nation believe that it is their divine destiny and calling to subjugate other nations, no matter what the cost may be in bloodshed, misery, and ruin. But Otto H. Kahn, of California, one who was born of German parents, says: "The greatest service which men of German birth or antecedents can render to the country of their origin is to proclaim, and to stand up for, those great and fine ideals inherited from their ancestors, and to set their faces like flint against the monstrous doctrines and acts of a rulership which have robbed them of the Germany they loved—a Germany which had the good will, respect, and admiration of the entire world."

#### *Peace—The American Ideal*

In America "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed." When this declaration was written, America was resisting the despotism of a British king who, however, was not upheld by his subjects; but it is just as applicable today when we defend these principles against the onslaught of a despot who is sustained by military masses if not by most of his people. Our dealings with Cuba, with China, with the Philippines, and with Mexico, prove to all the world that this declaration is vital in our life as a nation.

#### *Conquest—The German Ideal*

President Wilson remarked in his Flag Day address that the military masters of Germany "do not regard nations as peoples, as men, women, and children of like blood and frame as themselves, for whom governments exist." They regard them, "merely as serviceable organizations" which they hope by force or intrigue, to "bend or corrupt to their own purposes." The last public act of the German government towards America amply proves this indictment.

At a time when the American government was doing its utmost to maintain friendship with the German high command, even to submitting to murderous attacks upon our citizens and the ruin of our commerce, and was praising the feat of the submarine *Deutschland* in crossing the ocean to our shores with a cargo, the German government was planning to put an end to the American government and to blot out on this continent every semblance of a government "of the people, by the people, and for the people." The German leaders offered to divide America among Germany, Mexico, and Japan. The Pacific coast and the Rocky Mountain region, our own home land, was offered to Japan for the mere price of subduing it. The Mississippi valley, the world's greatest granary, was offered to Mexico if she would but assist in the conquest. The Atlantic coast, the chief iron and coal region of the globe, was to be taken over by Germany. This proposal was not a mere outburst of hate or passion in the heat of argument; it was a deliberately worked-out project carefully considered. The plans were laid, the instruments chosen, the forces measured. German officials well knew just what it would mean to carry out the plan. They knew that to subjugate the Pacific coast, with its intense love of freedom, would mean the massacre of at least a majority of the men and of many of the high spirited women and children before the free West would bow the neck and bend the knee to foreign oppression. They knew that this conquest would sweep into Mongolian slavery our women between the ages of sixteen and thirty, just as the German army has swept off those in France and Belgium. Nor could they doubt that the slavery and shame of our women among men of the Mongolian race would be even more hateful than the German white slavery of the French and Belgian girls. They knew that only untold destruction would make possible the submission of the Mississippi region and the Atlantic States to the galling yoke of foreign serfdom, whether to Mexican tyrants or to German military masters. Yet were the German commanders not only willing but ready to enter upon the execution of these three world-tragedies. Conquest is their ideal. Mercy and humanity, brotherly kindness and charity, were not to be shown to peaceful America, if the submarine had been successful and the British war fleet had fallen into their hands. This infamous attempt was not carried out, solely because Japan and Mexico spurned the offers of the German government.

### *Voices From the Past*

The German high command has left us no choice; America must fight or surrender to the brutal domination of the most tyrannical government that ever held sway among Western na-

tions. What will the people of Utah do in this crisis? On the 24th of July last, during the Pioneer celebration at Tooele, with the approval of the committee, I ventured to call upon current history rather than upon past events, to furnish the theme of the speaking. Former celebrations have dealt mainly with the achievements of the past. Today the seething present and the portentous future occupy our thought. Not that the past has been outlived as to either its usefulness or its value, nor that the lives and sacrifices of the early settlers of Western, barren wastes, have lost anything of their nobility or inspiration. Theirs is a deathless fame which rests upon a secure foundation. These fruitful valleys, these happy people, these thriving commonwealths, comprise their true and enduring monuments; and there dwells in other lands also, an unwritten memorial of them, engraven not on stone but in the hearts of their fellow-men. Now that the supreme test of our nation has come, we think of the words of Pericles: "Make them your examples; and, esteeming courage to be freedom and freedom to be happiness, do not weigh too nicely the perils of war."

Could the Pioneers speak once more among us, they would voice Webster's sentiments: "This lovely land, these benign institutions, this dear purchase of our fathers, are ours; ours to enjoy, ours to preserve, ours to transmit. Generations past and generations to come hold us responsible for this sacred trust. Our fathers from behind admonish us with their anxious, paternal voices; posterity calls to us from the bosom of the future; the world turns hither its soliciatious eyes."

### *World-Peace, The True Ideal*

In America, however, "Our motto is peace and the triumph of right." We are for peace at any price, but we know that the price of peace is war with Germany. We are willing to pay even that price in order to save and exalt this Republic, which has always promoted good will among the nations. There is a widespread belief among free peoples that this is to be the last great war for liberty, that political despotism and military aggression, are to be overthrown. With this hope, and in a cause as noble as ever led a nation to battle, the West responds to the call of the country. When the first summons reached our ears that the nation needed funds, Utah, preferring bonds to bondage, promptly oversubscribed her allotment. When the call came for men, Utah mustered her sons and gave to the Nation more than her share. When the leaders of the Red Cross made their appeal, Utah proudly laid her wealth at their feet for the relief of the wounded and hungry. Our young men now offer their lives in the cause of human freedom. All honor to the mothers,

the wives, the sisters, who buckle on their armor and send them forth. Winning for their country a world-renown, and for oppressed humanity a larger liberty, we feel that they will realize, in some degree, the American ideal of world-peace. Isaiah's prophetic vision of a realm in which violence shall no more be heard, nor wasting and destruction within its borders; wherein the high tides of passion shall never beat, the storms of anger shall forget to rage, and the tempests caused by human injustice shall cease forevermore; a land whose sun of liberty shall no more go down, nor the moon of beauty withdraw itself; whose God shall be unto it an everlasting light, and the days of its mourning be ended—this, I believe is the true American ideal, the ultimate aim of all just government.

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## Consolation

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The same dear sun, the same blue sky,  
 The same blithe birds that sing on high,  
 The same sweet glow and rosy beam,  
 The same pure streams that glide and gleam,  
 Yet, from my heart comes pensive sigh—  
 "Ah, not the same glad, fearless I!"

For yesterday my joy was free  
 As any bird upon the tree,  
 And Peace no tempter could assail  
 Did through my every hour prevail,  
 Till Sorrow came with cruel dart  
 And robbed the song and left the smart.  
 How soon till anguish fall asleep?  
 My simple heart doth weep and weep!

The same bright sun, the same fair sky,  
 The same dear love that smiles on high!  
 And O, 'tis merciful, benign!  
 So gentle, gracious and divine,  
 I know 'twill soothe each grieving pain  
 And make me strong and glad again!

For I have heard the holy call  
 Most pure and beautiful of all!  
 A mild, imploring spirit-voice  
 That bade my weeping heart rejoice!  
 And I can trust His loving care,  
 Who came our every grief to share.  
 O may I hearken, undismayed,  
 "Lo, it is I, be not afraid."

*Minnie Iverson Hodapp.*





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PRESIDENT WOODROW WILSON

## The Constitution of the United States

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*By Levi Edgar Young, Professor of History, University of Utah*

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### *II. The Spirit of Truth and Liberty*

Through the influence of Washington, Madison, and others, a Convention was called to meet at Philadelphia in May, 1787, to revise the Articles of Confederation and to talk over the serious problems of government that were uppermost in the minds of the people. The Convention met according to appointment, General Washington was chosen President, and the work of drafting a document for a united government was commenced. This was unquestionably the ablest body of men that ever sat in all history to discuss the affairs of government. Among those who took an active part in drafting the Constitution were Franklin, Madison, Rufus King and Elbridge Gerry from Massachusetts; Alexander Hamilton of New York; Roger Sherman and Oliver Ellsworth of Connecticut; "the Morrisises from Pennsylvania, Robert, the financier, Gouverneur, the Master of syle;" and John Dickinson of Delaware. A review of the names of the members of the Convention shows that scarcely a state was without its representatives of national fame.

The Convention was in session almost daily except Sun-

day, from May 14, 1787, to September 17. The result of its work was the Constitution of the United States, the most remarkable civic and political document in all history.

The establishment of the Government of the United States came as a result of the drafting of the Constitution. No human mind can as yet grasp its significance and meaning, particularly in the light of the present world's war. All the economic, social, ethical, religious, and intellectual forces of the ages have entered into its growth, and yet upon this continent and in this nation, a distinct national people have been developed. "Americanism" has come to have a potent meaning, and the United States has contributed much to the world's onward march. It has taken more alien people and given them a new outlook on life than has any other nation of all history. When foreign peoples come to our shores to make homes, they are allowed in time the full rights of American citizenship. No wonder that the United States becomes the asylum of millions of people who have lost their highest hopes and ambitions in life. No wonder that our nation is fast becoming the most powerful intellectually, socially, and economically of all times. The Government of the United States is admired by all nations. Gladstone, England's "grand statesman," pointed to it with pride as the child of England; Napoleon said that no nation of the world rested upon a more secure foundation; and Bismarck declared that Germany must be united by a patriotic spirit that expresses itself in great acts "as it has expressed itself among the new people, who dwell across the seas in America." It was Lafayette who said:

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"The moment I heard of America, I loved her; the moment I knew she was fighting for freedom, I burnt with a desire of bleeding for her; and the moment I shall be able to serve her at any time, or in any part of the world, will be the happiest one of my life."

The United States has entered the world's war "to make the world safe for democracy." The ideals embodied in the Constitution of our country are the truths that are directing us in our warfare against autocracy and "slavery of the masses." The Constitution is the written expression of man's new civic and political idealism in the modern world of thought and activity. It speaks of rights, not bestowed or derived, but the rights that are inherent in personality, as a free, self-conscious and "self determining entity." Our forefathers had learned through their years of experience in conquering the forces of nature, the power of self-government, and there had grown up among them the freedom of self-expression, all of which we enjoy to this day, and ever will enjoy so long as the ideals of the founders of the Republic live. If man is responsible for what

he makes of his life, then liberty is the necessary pre-condition of his self-realization.

Now this is the fundamental thought of the Constitution of the United States. Every man is free to live and to act, but



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### STATUE OF GEORGE WASHINGTON

Photo from the original in the State House at Richmond, Va., by Hudon.

to live and act in such manner that he will respect the rights and privileges of all other men. Liberty is inherent in the soul of man, and not a concession made by kings and emperors. Let me recite to you the Preamble of the Constitution of the United States, and then compare it with the Constitution of the German Empire.

We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

The Preamble of the German Constitution reads:

"His Majesty the King of Prussia, in the name of the North German Confederation, His Majesty the King of Bavaria, His Majesty the King of Wurtemberg, His Royal Highness the Grand Duke of Baden, and His Royal Highness the Grand Duke of Hesse and Rhenish Hesse lying south of the Main, conclude an eternal alliance for the protection of the Territory of the Confederation, and of the rights of the same as well as for the promotion of the welfare of the German people. This Confederation shall bear the name of the German Empire, and shall have the following Constitution."

The one expresses the will of the people; the other is a concession by the Emperor. The sovereignty of the one is in the people; of the other, in the King. The Constitution of the United States expresses a new philosophy of State. It gives to our government a human foundation, and is based on the rights of the individual. By it, Absolutism is destroyed forever in America.

Aristotle divided government into three classes: The government by the *one*, the *few*, and the *many*. We have given the world the idea of the government by the *all*, which rests upon self-government, making the American inventive, resourceful, individualistic, with the right to worship God as he wishes. The four corner stones of our government, resting upon the Constitution are: Representative government; division of public powers; the guarantee of personal immunities; and the judicial protection of all privileges and rights guaranteed by the Constitution. So in all, it shows that with us, government is the product of life, and its greatness rests upon the ideals of the people. It guarantees us high political privileges; it gives us economic rights, not necessarily conducive of prosperity, but leaving our instinctive material growth unimpeded. The American becomes constructive and creative by the very spirit of the Constitution.

As these are a few of the ideals expressed by the Constitution of the United States, let us realize always, that the government under which we live has had a birth of freedom, and that





never in all our history have we gone to war for selfish motives, for aggrandizement, or conquest. The only times the Nation has taken up arms has been either in defense of the high principles expressed in the Constitution of the United States, or for the protection of suffering humanity, caused by the encroachment of some ruthless nation. There is a call of God to nations as to men; and today the United States—free and democratic—has been called to protect foreign nations that have stood for humanity and freedom, and to extend the spirit of the Constitution to all peoples who love Liberty, Equality, and Fraternity.

## Thrft

Readers of the *Era* who some years ago enjoyed the *Voice of the Intangible*, that gripping southern Utah story, by Albert R. Lyman, will be interested to know that Mr. Lyman is now the editor of a new paper which has just been established at Blanding, Utah, the *San Juan County Blade*. San Juan county, by the by, according to Mr. Lyman, contains over four million acres of land, is about five times as large as the state of Rhode Island, and more than three times as large as Delaware, fourteen hundred square miles greater in area than Connecticut, and six-sevenths the size of the state of New Jersey. He says further that the county has two million one hundred thousand acres of arable land upon which the best wheat in the world may be grown. The paper is full of bristling, live notes on the advantages of San Juan county for those who desire to handle cattle or learn the art of farming. Besides much land, they have courageous people in that district. Here's a little story printed in a September issue of his paper concerning Mrs. Sadie Oliver, a plucky little widow who has two small children, and who is engaged in redeeming a dry-farm in that district, located three miles from neighbors and two miles from water! We quote from the *Blade*:

"Yes, I get lonesome," she admitted, "but I always have plenty to keep me busy. There's the weeding, and the horses to look after, and we haul our water two miles."

"If I can get this place fenced," she continued, "I have no doubt about making a living here. I hardly know whether I would try to cut posts, still I've tried almost everything, and I guess I could do that."

"You see my brothers were with me when I took this place up, but they got discouraged. I was afraid at first that I couldn't handle it alone, but we don't know what we can do till we try. If we try we can do a lot."

"If I plow this fall, I can raise a crop. I expect to do my fall plowing—Oh, I can do it," she affirmed, seeing or imagining a doubt, but the doubt was dispelled. Hers is the grit that can do anything.

Her homestead of 160 acres, is six miles south of Blanding, and she expects to prove up next spring. She has twenty acres of broken land, off of most of which she has cleared the brush with an ax. It is growing corn, beans, squash, and a few melons. She has harrowed it and hoed the weeds out of it several times since May. She expects to exhibit samples of her crop this fall; and so far as the *Blade* is concerned, they deserve the prize right now; not that they are larger than any others, but the conditions under which they grew have never been duplicated in San Juan.

Of her two children, aged six and eight years, the older one is a boy, and a manly little fellow. "I go all over this mesa hunting the horses," he said, "and I ain't afraid of coyotes or nuthin'." The girl, with a heavy coat of tan, sang as she flew back and forth in a swing in front of the tent, as happy in her wilderness home as the children among the orchards in town.

The *Blade* claims no place among the prophets, yet it predicts that Mrs. Oliver will come out triumphant. And when men become discouraged with drouth, frosts, worms, bugs, and blight, she will be marching straight onward without complaint towards success.—E. H. A.

# The Art of Tracting in Japan

*By A. Ray Olpin*

Every country throughout the entire world is inhabited by a people possessing certain characteristics foreign to the inhabitants of every other country; and these variances in national customs are naturally climaxed between nations whose inhabitants are not only separated by great natural barriers, but by language and racial distinctions. The Japanese, being separated from the mainland of Asia by vast seas, developed certain customs entirely different to any found among the Chinese, their nearest kinsmen. But, although having many fashions and manners in common with their Oriental neighbors, I think I have reasonable ground to remark that when contrasted with those of the Occidentals, the Japanese national peculiarities portray a marked antithesis.

The customs of Japan are as a rule very general, being practiced the same in every part of the empire. Foremost among the national characteristics in which she prides herself probably stands "politeness," which has become the mother of countless formal gestures and ceremonies forming a part of every native's life, be it coolie, business man, official of a high decoration or the Emperor himself. These prescribed rites of formality and laws of strict etiquette are just as "Japanezy" as the bright, daintily colored paper lanterns, or the large, spreading umbrellas which accompany the name of Japan into foreign countries.

One of the rudest expressions of impoliteness among the "Nipponese" can very easily be made in common conversation. The language is full of humble and polite expressions, and the speaker must ever be careful to belittle himself and elevate the person spoken to. Again, how rude it would be if friends should meet on the public highway or in a public gathering, and not greet each other with a succession of low, graceful bows, and expressions similar to: "Since I haven't seen you for some time, I beg and implore you to receive my best regards." Similar rules of etiquette are observed on parting, and the appropriate words are exchanged courteously.

But when entering a Japanese home, the formalities reach their height. Therefore, since the object in tracting is to leave a favorable impression with the people, so that they will investi-

gate the truths contained in the free pamphlet, the Latter-day Saint missionary must be exceedingly careful, not only in his actions but in his talk, making himself as insignificant as possible, without destroying his prestige. A short description of a missionary's tracting visit, together with the accompanying photographs, will probably give the reader a faint idea of the artistic part of missionary life in Japan.

Entering a narrow street lined on both sides by low houses of quaint architecture, the missionary pushes the small gate-like door to the left, and, stooping low, enters the *genkwan* or entrance where the Japanese step out of their wooden clogs



*" . . . narrow streets lined on both sides with houses of quaint architecture"*

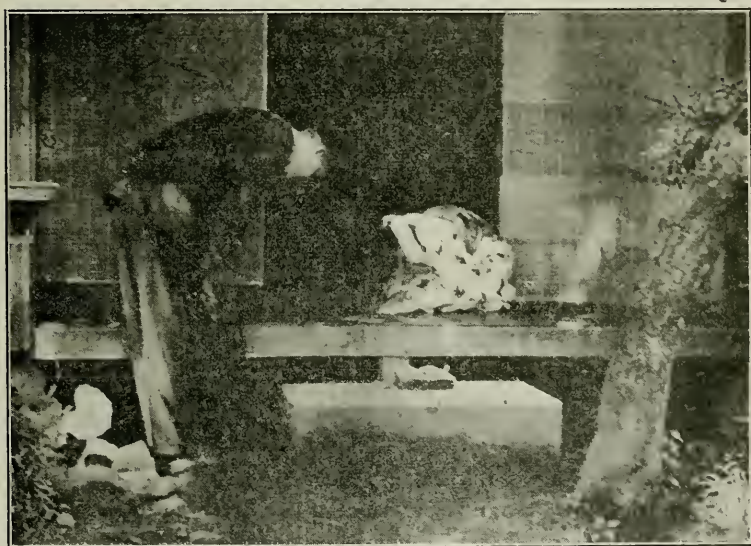
before entering the house, at the same time calling out, "Please excuse me"; or "Good-day." As a rule, however, the house maid or wife is made aware of some one entering by the ringing of a bell when the door is opened. Upon calling, the immediate response, "Yes," is followed by the sound of the hurrying approach of the person within.

Suddenly the small lightweight, paper-covered doors, of the house proper, part, and the missionary finds himself facing the mistress of the house, who is kneeling on the soft mats just inside. Immediately upon looking into the room and seeing the graceful posture of the inmate, a peculiar yet strengthening feeling enters the person standing in the entrance and he involun-



tarily makes a sweeping bow, accompanied by the remark, "I have been rude."

The purpose of coming is then explained and the tract offered in as polite a language as possible. The hands of the person receiving the tract are arranged so that they cross, and the back of the right hand rests in the palm of the left. The missionary lays the small booklet upon them, and the lady raises it above her head once, bowing slightly, then laying it before her on the floor, slowly draws her hands together before her until the points of her fingers form the apex of a thirty degree angle. She then politely thanks the giver and bows,



*" . . . she bows, touching her head to her hands"*

touching her head to her hands before again raising it to its normal position. Not infrequently is the act repeated several times. The missionary must bow every time she does, and then giving a final *sayonara* (good-bye) bow, he passes out through the small door, closing it behind him. If the august, honorable master is at home, of course, the missionary talks to him instead of the maid or wife. Refusals or turndowns, although not frequent, are always accompanied with a certain polite ceremonial, and "I am indeed sorry, but—" apology.

Country tracting, likewise, is very formal, and I cannot conceive of a more interesting scene than the presentation of a tract to a dirty, barefooted Japanese farmer. The towel, which serves for a hat, is removed and held above his head, with

his left hand, during the entire conversation; and when presented with the tract, he takes it in his right hand, and lifts it high above his head, bows, and thanks and re-thanks the missionary.

No matter in what part of Japan tracting is being carried on the same polite forms of distributing them are proper, and the same methods of receiving them are in vogue. It is in accordance with a national custom, and the successful missionary can never violate the laws of custom and hope to obtain results from his labors. Therefore, this act of house-to-house tracting, simple though it may be in the western countries, of necessity assumes an artistic aspect in this far eastern "Land of the Rising Sun."

*Osaka, Japan*

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## Our Flag Must Stand

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Our flag must stand!  
 'Tis God's command:  
 No despot foe shall rule this land;  
 Nor shall we wait  
 While cruel hate  
 Defies all laws of church and state.

Our flag's unfurled  
 To free the world,  
 'Till every tyrant down is hurled;  
 'Tis ours to fight  
 To o'erthrow might,  
 To stand up bravely for the right.

No king shall stand  
 Upon this land,  
 Nor rule the world with iron hand;  
 'Tis God's decree—  
 All men are free,  
 God has no place for tyranny.

Then rise in might,  
 Ye sons of right,  
 Show cruel despots how you fight!  
 With stars impearled  
 Our flag's unfurled—  
 Our mission is to free the world!

*David R. Lyon*

# At St. Peter's Gate

*By Nephi Anderson*

In my dream I came, at last, to the gate of the Heavenly City, where sat St. Peter, having the keys to let men in, or power to turn them away. I saw an innumerable host going from this world to the next, but it was given me to see closely and to hear distinctly of that which transpired with a few only. Of these I shall here bear record as clearly as I can.

First, there came a Painter of Pictures. He seemed greatly interested in the artistic beauties of the Heavenly Gate, and the glimpses of the glory within. Saint Peter sat awaiting his coming up to him and his asking:

"May I go in?"

"If you are worthy," replied Peter.

"I hope I am. But, kind sir, what do you mean by being worthy?"

"'Blessed are they that do his [the Lord's] commandments that they may enter in through the gates of the city.' The Lord is within. If you have served him, he will be pleased to see you, if not—"

"Let me explain—" It seemed to me that the man stumbled in his words.

"Yes, go on," said St. Peter.

"I am an artist. I have used the talents with which the Lord endowed me. I have put upon enduring canvas the beauties of God's creations."

"That is good. And where are these beautiful pictures?"

"In the finest art galleries of the world."

"Where they have given joy to the multitudes of the earth's inhabitants, I suppose."

"Well, you see, the common people never could understand or enjoy the highest forms of art. It was the cultured only to whom they really appealed."

"I should like to see these pictures," St. Peter mused; "but perhaps some of these people coming to enter the city will tell me of them."

The Artist looked, then shook his head. None of these were at all likely to have seen his pictures. The stream of people went by, and it seemed in my dream that St. Peter left the

Painter of Pictures standing by himself while a very fair and beautiful woman came to the gate.

"May I enter?" she asked with a smile.

"What have you done to be worthy?" questioned Peter.

"I am a Singer. The world from whence I came was pleased to call me a great singer. I have a wonderful voice."

"A gift from the Lord."

"Yes; certainly."

"And so you desire to return to the Lord's presence to show him what you have done with his gift?"

"Yes, that's just it," replied the Singer eagerly as if this happy thought were new with her. She appeared to move towards the Gate, as if the matter were settled.

"Hold a moment," said the keeper. "Tell me what you have done. It matters little what you intend doing, but what have you done up to this hour?"

"O kind sir," she pleaded, as if she saw refusal in Saint Peter's face; "I have worked so hard. Ten earthly years I studied under the world's most skilful masters to train my voice. I sacrificed for this. I put my whole soul into my work, and it was hard work. But I succeeded."

"Yes; and then?"

"Why, then I sang."

"When? where?"

"Before kings and emperors."

She said it as if that were sufficient to prove her right to the City.

"I should like to hear your wonderful voice," said Peter, "but that is not permitted here and now. I hope you will pardon me for telling you, as I must tell all, that personal testimony alone is not enough. 'In the mouth of two or three witnesses shall every word be established.' Now, will you kindly step aside for a moment and view the people going by. When you find one who has heard you sing, bring him to me."

The beautiful Singer's face grew very sober indeed, as she looked on the people. "Why, these are very common people," she said. "None of these ever attended my concerts. These are not grand opera people. They would not even understand, and I doubt if they ever had the price of a ticket for admission to my concerts; besides, I know none of them."

"If any of them ever heard you, they will know you and come up to you to thank you for the joy you gave them. Please stand aside a moment—it cannot be long—kindly make room for the Beggar."

Then I saw in my dream the Beggar limping forward boldly to the Gate; but St. Peter saluted him with:



"Just a moment, my brother. What do you bring into the Heavenly City to present to the King?"

"I? Why, I am a beggar, a poor, unfortunate man. I have had nothing all my days. I have nothing now. I can bring nothing."

"But no one can enter the Gate in such a condition. Everyone must bring something, or else how shall the beauty and the glory of the City be established and maintained? You have always been a receiver; what have you given?"

"I have nothing to give."

"No; that is right—not even a grateful heart and a contrite spirit."

At this, I saw the Beggar walk slowly away from the Gate; and then in my dream, I perceived a Writer of Books approach. He stopped by the keeper of the Gate, who saluted him respectfully, and asked:

"Who are you?"

"I am a Writer of Books. Do you not know me?"

"I am sorry I do not. What did you write?"

The Writer of Books named a long list. St. Peter shook his head. Evidently the fame of the man had not reached the keeper of the Gate.

"I thought I was a fairly successful author," said the Writer. My last novel reached a sale of one hundred thousand."

"Indeed! which meant that many thousand people read your book. What a wonderful power was in your keeping—a power to touch the heart, and to convince the intellect of God's everlasting truth. Yes, the Master himself knew the value of the story to teach a great truth. You know, of course, how frequently he said, 'The kingdom of heaven is likened unto—'"

"I fear you misunderstand," interrupted the Writer of Books. "I am not a preacher. My books are artistically formed stories, they are not sugar-coated sermons. I never had patience with 'purpose' stories."

"Do you mean to tell me that you wrote that long list of books without some definite, high purpose to help those who read them on to the Gate of the Heavenly City? Surely you had in them some message of hope, some words of comfort, some examples of faith! Here, my brother, take your place beside the Singer, and watch closely the passers-by into the City. When you find among them one like unto the heroes you created, stop him, and bring him to me. He, perchance, will tell us he became what he is by the help of the ideals you set him in your books."

And then, as the Writer stepped aside, I saw in my dream, the Physician come up to Saint Peter, and I heard him say:

"I shall be pleased to enter; but I suppose my services will not be needed in the city."

"'God shall wipe away all tears from their eyes,'" quoted the Keeper; "'and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away'; and yet, it may be, that one so skilled as you may be needed in the manipulation of the leaves of the tree of life which are 'for the healing of the nations.' What is your name?"

The new-comer gave his name; and then I thought Saint Peter went to a great Book by the side of the Gate and looked therein. "Yes," the Keeper said, "your name is here, but I see nothing to indicate that you are a Physician."

"Have I no credits—no standing in your book?"

"Oh, yes; but in things other than in the deeds of a Physician."

"That is strange. I practiced for thirty years. I had a world-wide reputation."

"If that be so, you will have no trouble to be identified by some one in the procession going by to the Gate. If you will kindly step aside, I am sure you will have only a few moments to wait."

The Physician looked at the people as they went by, hesitated a moment, then said to Saint Peter: "These will never know me. These are not the kind of people who secured my services."

"Had these people no ills in life?"

"Oh, I suppose so; but I was a high-priced physician. I never undertook a case under five hundred dollars; and though this is hardly the time and place to speak of it, I often made a thousand dollars a day."

"You certainly must have been a great and wonderful physician, endowed richly by the Great Physician who is now within the Heavenly City. You will, no doubt, wish to meet him, and tell him of your great success."

But in my dream, I thought the man hung his head a little, and did not reply. Then St. Peter continued: "Once a man, lame from his mother's womb, was carried to the gate of the temple, where he asked alms of me and my brother apostle. What I said is written: 'Silver and gold have I none, but such as I have, I give unto thee.' And he was healed. Watch, brother, perchance you may find someone as glad and as grateful as this man was."

Next there came a Business Man. He lingered, seemingly with no great desire to enter the Gate into the Heavenly City.

"What's going on inside?" he asked St. Peter.

"The Father's business."

"Is there any money in it?"

"No."

"I don't know whether or not I want to go in. Of course, there's always the chance of *making* business where there is none; but if there's no money in it, why then—"

"You are right, my brother; you would not be happy within. Where your treasure is, there your heart is also. You have no treasures laid up in the Heavenly City, therefore your heart is not there. With these"—and St. Peter pointed to those who were without the City, "you would be much more in your element and therefore happier."

As the Business Man, taking St. Peter's advice, turned about to go, I saw, in my dream, the Merchant approaching. He seemed to be looking for something, and the Keeper of the Gate addressed him thus:

"Are you seeking for goodly pearls?"

"I am, good sir; and I suppose it will be an easy thing to find them within the Heavenly City."

"Yes, for those who have already found them. To them that have, shall be added more. Have you been searching all this time and have not yet found the Pearl of Great Price?"

"I found one, but the price was too high."

"It was: all that you had?"

"Yes; and that, I then thought, was exorbitant; however, I would be willing now—"

"When you have nothing. How can you expect to purchase the Pearl of Great Price, if you have nothing with which to buy? There is nothing cheap, in a merchant's meaning of that term, within the Heavenly City. I fear you will have to dwell for a time with these you see wandering without the walls. You may find that for which you have been seeking there."

And thus in my dream, I saw many men and women come from the earth, pass through the Gate and into the Heavenly City; and among the throngs there were many Painters of Pictures, Singers, Beggars, Writers of Books, Physicians, Business Men, and Merchants; but only of the few who tarried without the walls, was it permitted me to perceive distinctly. These waited with sorrowful countenances. Presently, there seemed a movement in the waiting group, and I saw the Physician come up again to Saint Peter accompanied with another, and say:

"This man recognized me as a physician."

"Do you know this brother?" asked Saint Peter of the new comer.

"Yes, I have occasion never to forget him."

"Explain."

"I engaged his services for an hour. It took ten years of my savings to pay what he asked. I shall never forget him."

And then there seemed to me to be a tense silence by the Heavenly Gate. I saw others of the waiting group cease looking for someone who knew them; and at this I wondered greatly, and my wonder was mingled with pain; and in my suffering, I awoke from my dream; and in my waking, I thought I heard someone say:

“Write the dream.”

“But what about the interpretation?” I managed to ask; and the voice said:

“Leave that to those who read.”

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## Memories

*(To my dear Mother)*

While evening shades to night are gently falling,  
Dear scenes from childhood days return to me,  
I seem to hear my mother's sweet voice calling,  
On northern winds from far across the sea.

Of northern scenes dear memories live forever,  
Home where the midnight sun her vigils keep,  
While sweet birds sing, youths play in fields of heather,  
Where zephyrs gently sing the babes to sleep.

Again I play around our moss-decked dwelling,  
Play hide and seek, build houses on the sand,  
While southern winds the ocean waves are swelling,  
I safely pull my sailboat on the land.

I hear the cuckoo calling through the hollow,  
While fishing from my boat out on the deep;  
While evening shades the fleeting sunbeams follow,  
The nighthawk oft sings me fast to sleep.

I see thy crystal heights and snow-capped mountains,  
Streams and great rivers—numberless thy rills,—  
Creating thousand lakes and sparkling fountains  
To crown and beautify thy vales and hills.

The church on yonder hill I well remember,  
Within its shades, on hallow'd days serene,  
The sweet refrain came to my heart so tender,  
To comfort give, on life's great battle scene.

Return again, dear mem'ries of my childhood,  
To cheer me when the clouds are hanging low;  
O let me oftentimes roam among the wildwood  
And ramble through the fields I used to know.

O angel mother, never cease thy calling.  
Upon my face still burns thy pleading tear;  
Thy sun is setting, shades of eve are falling;  
I bless thee now, thy name I will revere.

*Milford, Utah*

*A. J. T. Sorensen.*



# Loyalty to Utah's Manufacturing Interests

*By A. C. Rees, Executive Secretary Manufacturers Association of Utah*

President Wilson's broad vision and firm grasp on affairs affecting the welfare of the nation are nowhere better exemplified than in his serious attitude toward America's manufacturing industries.

"Keep up the capacity, do not relax—concentrate," is his pointed appeal in this hour when practical loyalty is demanded.

In sympathy with this national impulse to maintain maximum efficiency, Utah's manufacturers are maintaining full forces, increasing their output, eliminating waste in effort, time, and material, correcting defects, and in all possible ways working vigorously to maintain the high standard of efficiency which has ever marked Utah's activities.

When one is reminded that approximately one-eighth of Utah's entire population is directly affected by the manufacturing industries of the State, the importance of our industries is at once apparent. The immense payrolls which run into millions, are the result of our vast resources, appreciated by men of strong heart and clear brains, who have ventured their all in establishing and maintaining the industries which today are adding prosperity to every section of the State.

It is well, therefore, that occasionally our people be brought to contemplate seriously the value of the manufacturing enterprises to the State, and of the duty which imposes itself upon each home. For this purpose, Utah Products Week has been instituted. This year it will be observed November 11-17 in manufacturing, business, civic, educational, and religious circles.

In order that tangible results may be obtained, the Manufacturers Association of Utah, which is maintained by the manufacturers of the State, has this request to make: As far as possible, buy only Utah made goods during Utah Products Week.

In order that people may be sufficiently informed as to what is manufactured in the State, there will appear in one issue, in each of the leading newspapers of the state, a complete, detailed list of Utah-made products. Each family may from this list indicate their needs for the week, make the purchases, and thus give concrete evidence of their loyalty to Utah's manufacturing institutions.

The plan, which will also appear in the press, contemplates the sending in of these lists of purchases thus made to the head-

quarters of the Manufacturers Association of Utah where, after careful tabulation, information may go out to each manufacturer advising him how Utah Products Week has affected in sales, his industry.

The wholesome spirit of co-operation which has always characterized Utah's citizens will thus have an opportunity to assert itself. Think how a spontaneous response to this call will thrill the men who are endeavoring to abide by the admonition of the Nation's head. The very fact that Utah people prefer, and even demand, Utah-made products will inspire and make possible a larger output, greater efficiency, bigger pay-rolls, a broader growth in all industrial lines of the State.

The day of empty well-wishing should be relegated. The hour calls for practical application of this principle of co-operation: Support the industries that in turn support our communities and our State.

The far-reaching results of such a state-wide observance of Utah Products Week can scarcely be estimated.

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## It Matters Not

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It matters not what people say about us,  
 Malicious tongues but perish with the use;  
 'Tis what we are and know we are that keeps us  
 Immune from coward's slander and abuse.

It matters not how poor we are in pocket,  
 How bare the coat we blush to call our best;  
 Be rich in mercy, virtue, love and wisdom,  
 And God will surely add to us the rest.

It matters not how lowly be the cottage,  
 If love and peace but reign serenely there;  
 Sublimest joys are oft unknown to princes,  
 Although they live in castles, tall and fair.

It matters not though all the world's against us,  
 If we are serving in a righteous cause;  
 The thought of duty done and God's approval  
 Is sweeter far than pomp or men's applause.

It matters not when we go o'er the river,  
 If in this life we serve the Master well;  
 The shortest verse is oft the most enduring,  
 A single word may lift a soul from hell.

*Frank C. Steele.*

*Chattanooga, Tenn.*

# The Makers of Science

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*By Dr. Franklin S. Harris, Director Utah Agricultural Experiment Station*

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## *II.—Pasteur*

All the people of the world are beneficiaries of the work of Louis Pasteur. Diseases that have baffled mankind since the dawn of history have been made to yield as a result of the researches of this scientist. Before his contributions to human learning were made, physicians treated disease in a helpless sort of way, and cures were largely a matter of accident. By his work the industries have been revolutionized and all the activities of mankind have been influenced.

Pasteur was born Dec. 27, 1822, in Dole, of parents who were in humble circumstances. His father who had received the Legion of Honor for valor as a soldier, was a tanner by trade. As is the case with many men who achieve the greatest success, young Pasteur was reared in **humble circumstances**. His love for work and his great industry assisted him in overcoming all obstacles, and by the time he was thirty-five years old he was made director of scientific studies at the Ecole Normal in Paris. He had previously been professor in Strasburg and in Lille.

His first important contribution to science was to prove in 1857 that fermentation was caused by organic life. Previous to this time it was thought to be due to simple chemical action that took place without the aid of life.

The theory of the spontaneous origin of life, which had been held at various times, was in 1859 revived by Pouchet who held that living organisms came spontaneously without needing any parent organisms. Experiments which he conducted seemed to prove this theory; but Pasteur, before a brilliant audience at Sorbonne, in 1864, repeated the experiments of Pouchet and showed the source of their error. He at this time exploded for all time the theory that life originates spontaneously by chance.

His studies of fermentation led him to a consideration of the causes and prevention of disease. He found that many of the diseases were caused by small organisms or germs. For a number of these he developed anti-toxins; but more important, he opened the way for later workers to find methods of treating diseases that were previously entirely beyond control. His dis-

coveries changed medicine from a blind hit-and-miss treatment of disease to a scientific practice based on known laws.

Cholera of fowls, anthrax of cattle, and rabies of dogs were among the first diseases treated by his anti-toxins. At first his announcements were given little attention, but after his famous demonstration with anthrax, the scientific world sat up and took notice. In the demonstration all the animals in a herd were inoculated with anthrax germs. Half of these were then given the anti-toxin treatment. After the required time had elapsed the skeptical observers returned to find every animal not treated with the anti-toxin dead while every treated animal was alive and healthy. This gave Pasteur a hearing that led to an early recognition of his work.

In 1888 the Pasteur Institute was established in Paris. During the first decade over 20,000 cases of rabies were successfully treated by the Institute in addition to numerous cases of other similar diseases. Later, Pasteur Institutes were established in other important cities till today people from all parts of the civilized world have access to their benefits.

Pasteur died in 1895, honored by the whole world. A national funeral was held in the church of Notre Dame, and all the civilized nations joined France in mourning the loss of this scientist who had rendered service to all mankind. In 1907 by popular vote in France, Pasteur was placed at the head of all the notable men of the nation. Thus a man born in obscurity and poverty, by working quietly in his laboratory, had won greater respect from his fellows than all the princes and noblemen.

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## Freedom's Flag

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Has Stripes as red and as pure as the blood  
Of the heroes brave and true  
Who for it have fought and have bravely stood  
Out there under heaven's blue.  
Men fought, while its Stars shone forth in the light,  
And its long straight bars told plainly in white  
Of souls that were brave and true.

Who in days long past had for freedom stood,  
And had left their land that they might do good,  
And worship the God they knew;  
Whose children have lived and built up this land,  
That the Sons of Freedom on it might stand,  
And unto its flag prove true.

*Shelley, Idaho*

*Aubrey Parker.*



## Amateur Short Stories\*

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I—Porridge and Paul's Advice; II—The Advent of Fritz

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### *I—Porridge and Paul's Advice*

The two elders hesitated before a primitive log cabin at the foot of a Virginia hillside clearing.

"Shall we take the plunge?" asked the younger, stopping to brush the dust of a long day's travel off his trousers and shoes.

"Why not?" asked the other. "My stomach has reached a mood where it refuses to draw the color line."

"I could eat a horse, saddle and all," replied his more fastidious companion. "But a nigger's cooking! I think it would take another day of fasting to make me relish it."

The two young men had struck one of those hard, uncompromising, bigoted neighborhoods, occasionally met with in the south, having been refused entertainment over a stretch of fifty miles, during which time their only fare had been the green apples overhanging country lanes; and, as suggested, their human entertainment along the way had been greener and rawer still.

"Yes, sah! Pleased to have ye; walk right in, gent'men. Take dat stool; here's a bench for you'uns. Got nuthin' but porridge, but you'se welcome to dat."

Aunt Dinah was already bustling about, to start a fire in the hearth, and glancing furtively every little while at the finely-dressed ministers of the gospel who had deigned to honor her humble home.

As the fagots began to blaze, the elders beheld a rotund figure surmounted by a face like a full dark moon, with well preserved rows of ivories, and eyes opening wide and white in contrast with the dusk of their surroundings.

"Law me! I wish my ole man wuz alive to meet ye! He's been asleep under dat big tree down yonder fur ten years."

Aunt Dinah took down a black pot from a hook on the wall and waddled out of the doorway down toward the spring near the big tree. They could presently hear her heavy footfalls

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\*Dictated by Prof. N. L. Nelson to his English classes, in illustration of how to develop the sketch or short story.

mingled with the wah-wah! chorus of a thousand frogs in the spring and brooklet of which it was the fountain.

Having hung the pot over the blazing fire, Aunt Dinah, after waiting a little while, filled a gourd cup with yellow cornmeal from a barrel in the corner, and stirred it briskly into the steaming water with a broom made of willow twigs. For awhile the interest of the visitors centered in the curious figure bending over the fire; then their eyes followed the fitful beams as they fell on walls and ceiling.

The interior decorations were surely unique. The room was bare of furniture, save for the stool and bench before mentioned, and a rude table, the top of which had been worn smooth and white by much scrubbing. The floor also was faultlessly clean. A sickle, a scythe, a grubbing hoe, and an ax hung against the logs on one side. The picture of Abraham Lincoln, framed by a wreath of autumn leaves, was tacked above the rude mantel. Aunt Dinah's bed brightened one corner of the little room with its immaculate bolster and counterpane of pieced blocks. A ladder in another corner led to the loft, where the elders knew there would be a fine spare bed.

All other sensations merged, however, into one of keen appetite, as Aunt Dinah presently poured the steaming contents of the pot into two good-sized wooden bowls.

After a grateful blessing the elders began eating; nor did they stop to conjecture the spoons they used had perhaps served Aunt Dinah and her man for forty years.

The light of the last fagot had changed to the red glow of embers, as Elder Morgan reached something suspiciously soft and pudgy at the bottom of his bowl.

"What is this?" he asked, prodding the object with his spoon.

"'Eat what is set before you, asking no questions for conscience sake,'" quoted Elder Peterson with an inward chuckle.

He laid down his own spoon, however, with the remark that his appetite was completely satisfied.

"Exactly," replied his companion, testily, "'for conscience sake.' But Paul never contemplated meat of this kind, and only par-boiled at that," and he proceeded to lift out the oozy morsel by one of its clammy claws.

"Got a frog, have ye?" said Aunt Dinah, awakened by the conversation. "Spring's full of the pesky things. Dat's de fo'th time I's cooked 'em dis summer."

"Better than green apples, savage dogs, and Pharisees, any way, isn't it?" said Elder Peterson, punching his companion in the ribs, as ten minutes later they sank into the fragrant depth of the spare bed in the loft.

*II—The Advent of Fritz*

The last forkful of meadow hay had been fed to old Brock a full month ago. Since then she had lived on straw, some of it mouldy at that, until now her backbone was a sharp ridge, and her ribs dropped off into distinct furrows on both sides. She continued, however, to fill up on the coarse provender in meekness and thankfulness, as befitted a pioneer cow; but her food did not seem to digest very well, and the pathetic part of it was that she was eating for two.

Conditions were not much better within the little log cabin. The flour bin had been empty for months. Bran and shorts, with a decided preponderance of the coarser meal, formed the basic ingredients of the staff of life. The other ingredient was water; and the means whereby the miracle of the staff appeared was a certain iron pot hanging from the chain over the fire. Occasionally this meal of pioneer pottage was enriched by a little handful of "with-it" laid by the side of each wooden bowl; sego bulbs which the children had gathered in the sand-hills nearby.

There were six little Hansens in this family group, besides the mother; the father having escaped interesting hardships of this kind by taking his last long sleep under four feet of earth back on the Plains. That sad event occurred three years ago. The funeral had taken place on the same night that he passed away, and the next morning the company had moved on; Martha Hansen drawing the handcart containing the two-year-old Hans and the baby; Peter, Jacob, and Martha, the elder children, trudging by her side, and four-year-old Hilda walking and riding, as the tiredness of her sturdy little legs and the slope of the road happened to determine.

How the bereaved family reached the Valley and managed to live for three years during grasshopper days, is a most interesting story by itself. None seemed to have suffered in health or in bodily vigor by these privations. The only real anxiety of the mother now was how to satisfy the increasing hunger of her little flock as they grew larger.

"How long will it be yet?" asked Hilda.

"Twenty-seven days—not more than twenty-nine," answered Peter, as he counted off the pebbles in an oxhorn and threw two of them away.

"Won't it be good to have milk with our mush?" Ten-year-old Jake smacked his lips.

It was the middle of March and the spring was earlier than usual. The grease woods were putting forth a faint tinge of green and Brock was out cropping the bursting buds all day. As a consequence she was beginning to spurn the offerings of

straw, gathering and munching only the chaff. Pretty soon the long winter hair came off in tufts, and Peter squcczed from the patient back scores of grubs, which had been feeding there all winter.

The diet of the family was also improving daily, by variations of greens from the salt-weeds, the water-cress, and the first tender shoots of flags and bullrushes.

Tempted by the bunch grass under the sage brush, the old cow would wander miles away from home; and at night-fall the family would sit before the feeble evening fire breathlessly listening for her bellow or the shrill whistle of Pcte, whose business it was to find her and bring her home. So passed another month.

"Goody, goody!" shouted little Hans one morning as he shook the horn and emptied out the last pebble.

It was so late before the eldest boy came home that night that the joy of the family had been turned to deep anxiety. What if old Brock had been mired, and the wolves had killed and eaten her! At last the boy came, driving a very unwilling cow.

"She's had a calf, mother," said he, "but she wouldn't go to it. I was afraid to stay there all night, so I brought her home."

"But, Peter, my boy, think of the little calf out there alone! What if the wolves should find it!"

"Oh, dear, I didn't think of that, mother."

The suggestion was, indeed, a terrifying one, and all of the little Hansens set up a chorus of loud weeping. The calf had been a pet in their imaginations for months.

"Let's all go back, mother, and try to find it now!" begged Hilda, a proposition that the other children eagerly seconded.

"But what shall we do with Louise? She's asleep now, but it may be sunrise before we return."

"I'll carry her on my back," said Peter.

"And I'll help," said Jacob, sturdily; "I can carry her just like fun."

Old Brock had not stopped to listen to this interesting discussion, but was already making her way, with many a loud bellow, toward the Corner, which was the name given to a little valley formed by the angle of the eastern mountain range.

A lantern was out of the question in those days. The cow was already too far ahead to be seen; but the little family, clinging about the mother, and urged alike by hope and anxiety, took up the trail, with only the stars and the recurring bellow of the cow to guide them. Martha and Hans grew brave as they struck the wagon road and chased onward.

"We've found her," they shouted back ten minutes later. "Hans is holding her tail!"



Pretty soon the rest of the family caught up; but apparently old Brock did not relish the attention she was receiving, for she refused to go further ahead on her own account, but stopped to crop the grass here and there by the roadside.

"I am afraid we shall have to hide, children, or she will never go to her calf."

The little group, scantily clad, retired to a clump of big sage brush. While the excitement and anticipation of following the cow had lasted, they had not felt the chilliness of the night; but now, as the children crouched about the mother, they all shivered and the younger ones began crying because of the cold.

Thus passed two hours. Old Brock had gone only a short distance. No doubt she was still aware of their presence, by hearing if not by sight.

"What shall we do, Peter?" said the mother anxiously. "We cannot stay here longer without a fire."

Then the boy remembered that during the previous day Tom Miller had been cleaning some land a half mile distant and had burned the brush.

"Maybe there'll be some live coals in the ashes."

"Come on, Jake!" and the two boys, glad of a chance for exercise, ran toward the clearing.

A half-hour later a blaze was started which soon increased in brightness to such an extent that the cow's white face and anxious eyes became visible as she looked around on the now rather jolly pioneer family.

"Mean old thing; if she wouldn't go before, she won't go to her calf now. What shall we do, mother?" asked Martha.

"Better wait and enjoy this fire, don't you think, dear? At least until it is light enough to search. See, the sky is already getting pale in the east."

Just then, not two hundred yards away, there suddenly broke loose an unearthly ky-yi, as of a dozen coyotes. There were only two, however.

Louise was still asleep in her mother's arms, and little Hans and Hilda ran with speed for the protection of the mother's skirt; and then the unexpected happened.

"Ma-a-a-a," sang out the terrified calf; and with a loud, menacing bellow old Brock started for the hiding place of her baby.

The little flock of Hansens broke camp at the same time and made for the spot where the calf was calling for help. Jake and Peter had enough presence of mind to seize, each of them, a brand from the fire, and soon led the way. The rest of the children were content to march behind their mother.

Old Brock had, however, reached the battle-ground first, and was now anxiously licking a little red ball of bunting bo-

vinity; while from the top of a neighboring hill two pairs of hungry eyes looked down at the amazing spectacle.

"Oh, you dear little calfic," said Hilda, her arms around the calf's furry neck. "We'll call it Steenie, won't we, mother?"

"Steenie!" said Peter in scorn. "It's a bull—better call it Fritz!"

And so, with loving and petting for the calf, and good-natured scolding for its mother, they waited till Fritz had his breakfast, and thereby got the wobble out of his legs. Then they started for home; and the sun never rose on a happier pioneer family, as old Brock and her calf were penned up in the corral.

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## The Voice of the Grand Old Organ

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I stood, one night, by the temple,  
At the hour of the setting sun.  
The peace that rested upon me  
Was the peace of the Holy One.  
Far over the drowsy valley  
The shadows were falling fast,  
When I was called from my dreaming  
By the sound of a trumpet blast.

'Twas the voice of the grand old organ  
That spoke to the solitude,  
And the earth, like a wounded spirit,  
Lay trembling where I stood.  
From the great, hoarse throat of the organ  
It rolled down the valley broad,  
Like the roar of a mighty battle,  
Or the voice of an angry God.

Then, swift as a bolt from heaven,  
That voice with its thousand thrills  
Was hushed in a clash of thunder  
That died on the distant hills.  
Then I heard, in the throbbing stillness,  
(It came like the soft wind swells)  
A choir of the angels singing  
And an echo of distant bells.

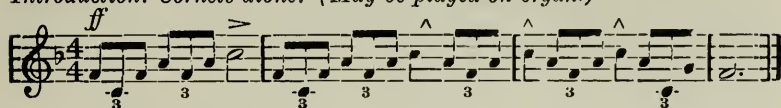
'Twas the "still small voice" of the organ,  
That rose like a hallowed prayer,  
And bore through the list'ning silence  
The strain of a sainted air.  
It swelled like the tide of ocean,  
Then fell till it seemed to cease;  
And my heart and my broken spirit  
Were healed with its rest and peace.

*Theodore E. Curtis.*

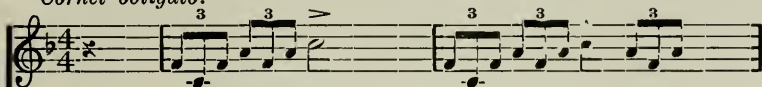
# Marching Song of the Utah National Guard

EVAN STEPHENS.

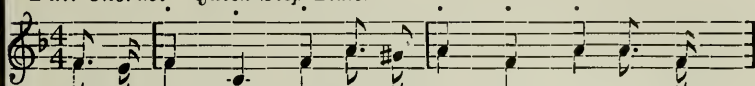
*Introduction. Cornets alone. (May be played on organ.)*



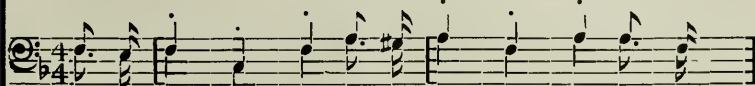
*Cornet obligato.*



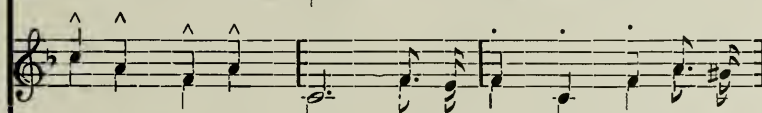
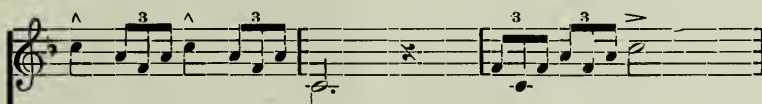
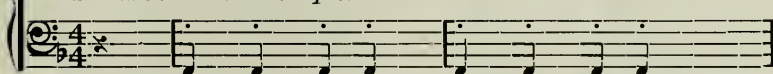
*Full Chorus. Quick Step Time.*



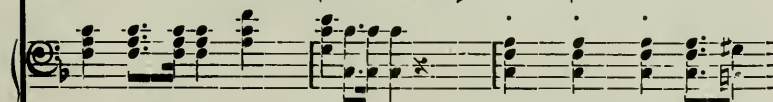
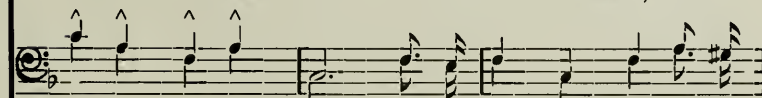
1. From the sun - set land March a val - iant band, Sing - ing
2. And the east - ern lands, With ex - tend - ed hands, Greet the
3. Then when all is won, With the glorious sun, They'll re-



*PIANO. 8 va. sempre.*



freedom to the world. And their bu - gles blow, As a -  
armies from the west. And they put to route, As they  
turn un - to the west. With their bat - tle scars, And the



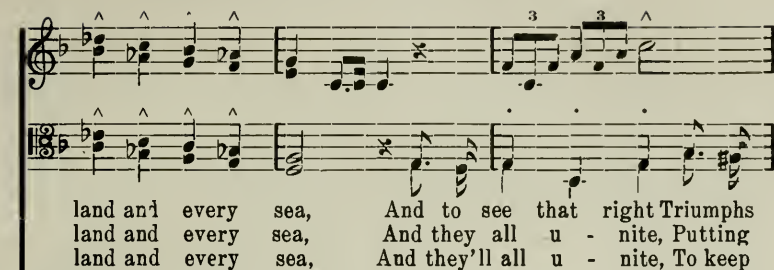
far they go, With their glorious flag un - furled.  
 fight and shout, Every foe of the op - pressed.  
 Stripes and Stars, To the hearts they love the best.

*ff*  
 Setting free, Setting free.

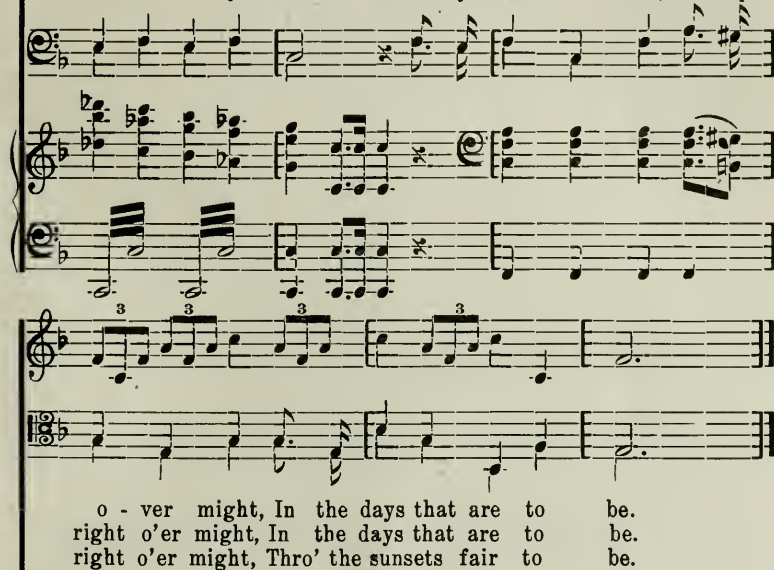
*ff*  
 Setting free to bask in lib - er - ty, Ev - ery  
 Setting free to bask in lib - er - ty, Ev - ery  
 Setting free to bask in lib - er - ty, Ev - ery

*ff*





land and every sea, And to see that right Triumphs  
land and every sea, And they all u - nite, Putting  
land and every sea, And they'll all u - nite, To keep



o - ver might, In the days that are to be.  
right o'er might, In the days that are to be.  
right o'er might, Thro' the sunsets fair to be.



*Cornets.*



**INTERLUDE.**  
*Men u histle.*

# The Soldiers and Tobacco

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*By President Heber J. Grant*

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[In his sermon to the assembled multitude at the general conference of the Church, on the fifth day of October, Elder Heber J. Grant gave some excellent counsel to the Saints against raising money to purchase tobacco for the soldiers. His advice is timely and richly worthy of observance by every member of the Church, and it is particularly applicable and valuable to the soldiers who are members of the Church of Jesus Christ of Latter-day Saints.—*Editors.*]

I want to say just a word or two of counsel to the Latter-day Saints. There has been some agitation in the papers advocating that men and women show their generosity and their loyalty to the young men of Utah who have volunteered and offered their lives in defense of their country. It is to be done by supplying those young men with tobacco! It is being argued in the papers that it is not particularly harmful, that it is very mild, and so on, that our tobacco is better and milder than the tobacco of France, etc. As Latter-day Saints, we have received a revelation from Almighty God forbidding us to use tobacco, and it behooves each one of us to use his or her influence to the uttermost to see that our boys keep this commandment of the Lord, and pay no attention to the sophistry, the ideas, and the reasoning of the men in favor of the use of tobacco. The end of all controversy has been reached for every true Latter-day Saint, because the Lord has said: "Tobacco is not good for man."

It is suggested that the tobacco sellers are advertising their wares. I want to read to you, and the book, the Doctrine and Covenants, has opened at the place I want without my hunting for it, what the Lord promises if you and I will refrain from hot drinks, (which the prophets of God said were tea and coffee) and from liquor and strong drinks of all kinds and from tobacco. He says:

"And all saints who remember to keep and to do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

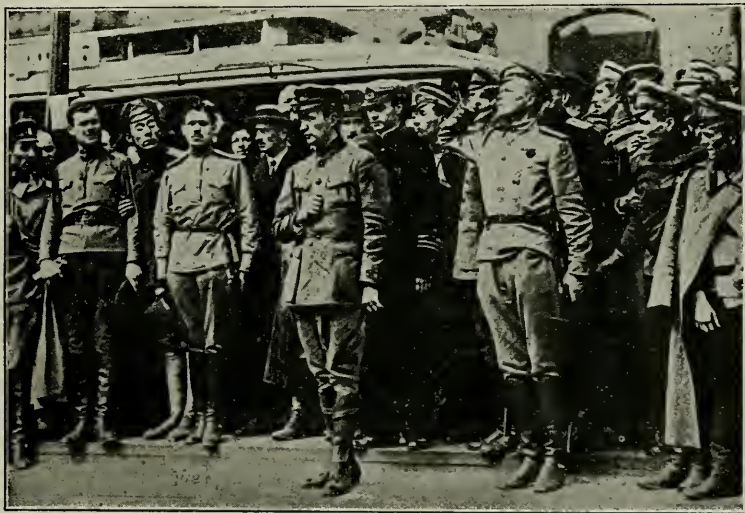
He might have added, "And I the Lord do not give a promise that the destroying angel shall pass by them and not slay them, unto those who fail to obey these commandments."

I find in this same book that when the Lord commands and men obey not his commands, then they fail to get the blessing. Then men say that the promises of the Lord are not true and fulfilled, "But woe unto such, for their reward lurketh beneath, and not from above."

I find in this book, among the revelations of the Lord to you and to me, that when we do the things that the Lord commands he declares: "Then am I bound."

As Latter-day Saints, we want to set our faces as flint against any proposition or any propaganda of any kind which will so affect our children, if they follow that propaganda, that they will not be entitled to the promises and the blessings that come from keeping the commandments of the Lord.

*Russia was proclaimed a republic on the 16th day of September. The proclamation was issued from Petrograd, and was dated September 14. The declaration proclaiming the Russian republic is signed by Kerenski, minister and president, and by Yaroudni, minister of justice. All the affairs of the state have been intrusted to Kerenski, as premier, and five members of the cabinet. During October the Germans, from their base in Riga, made further headway towards Petrograd by seizing two important islands in the*



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Bay of Riga. This is a new picture of Kerenski, president of the Republic of Russia. This photo shows Kerenski in uniform with other ministers watching the funeral of several Cossacks who were killed defending the government in the recent Korniloff rebellion. This scene was taken in the streets of Petrograd and Kerenski is shown in the middle foreground.

## Three Practical Sermons\*

### On Sowing Wheat—Avoiding Speculators—Singing Suitable Songs

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By Bishop Charles W. Nibley

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I have enjoyed the spirit of this conference more, I think, than any previous conference that I have ever attended. There are two or three items that I would like to briefly touch upon.

#### *Save Enough Wheat for Food and Seed*

We have been blessed with seed time and harvest and the earth has yielded in rich abundance which is now being gathered by the farmers of our land. The Government has fixed the price at which wheat shall be sold. The Government has also issued instructions that no great amount of wheat shall be stored to be held for future use. But I believe it is the part of wisdom that our people should be counseled that they should not dispose of all the wheat they have, but save at least enough for seed for the fall and spring planting, and also sufficient quantity for bread, at least until another harvest. If we are not careful, pretty much all of the wheat that we have raised will be shipped out of the country, and before next fall we will probably be importing flour from Minneapolis—if we can get it. So, my brethren and sisters, see to it that you retain enough of the wheat you have raised, for seed, and for food, that not only you yourselves may be fed by it, but that you may have sufficient to feed the communities in which you reside; so that if you have an extra loaf or an extra pound or two of wheat more than you yourselves need, it will provide food for the poor, or for people who have to buy from you, and I feel sure the Government would not wish you to do otherwise than to care for those of your own household and of your own community. Probably that will do for one sermon.

#### *Avoid Speculators, Invest Your Surplus in Liberty Bonds*

One other point. People this year, in every activity, whether on the farm or the ranch, in sheep or cattle or who are mer-

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\*These very practical and timely remarks were made at a meeting of the October conference, 1917.



chandising, have been blessed with unexampled prosperity in a temporal way. Brother George Albert Smith called attention to the fact last night in the priesthood meeting, and very wisely advised the people to take care of what the Lord is now giving them, that which he is putting into their hands, and not allow it to be wasted in foolish speculations. He called attention to the fact that speculators would be after you in great number with every sort of scheme to allure you to investing money whereby you are sure to get rich quick. The oil man will show you where there are great fortunes in oil, and the coal man will make you rich from coal, and the rubber man has got fortunes for you in rubber, if you will only listen to him, and the gas man can prove there are millions in natural gas; and it is a fact that that kind of a promoter usually has a good flow of natural gas himself. So there are fortunes for you everywhere, if you will only invest in these wild schemes, part with your money and get rich quickly. We read that the fellow who parts quickly with his money is not very wise. The fool and his money do not stick together very long; they are soon parted, and all these promoters, so many of them coming around now in this year of your greatest prosperity, to separate you from your money. Well, don't you let them do it. And you, sisters, take my advice--as the phrase is, "take it from me"--don't allow your husbands to separate themselves from their money and put it into something they don't know anything about.

But if you have a little surplus money--and you will have it with the prices now paid for grain and hay and potatoes and sheep and cattle and wool, and for all products of the soil, you will have considerable surplus--let me tell you what to do with it. If you have \$100 surplus, buy a Liberty Bond. You can't lose on that. That is good for all time, and if you want to go to a bank you can borrow money on it more than you can in proportion on your own farm, because on your farms the insurance companies and other loaning companies, including the banks, will not loan more than about 50 per cent of the land's value. But if you have a little surplus money, and put it into Liberty Bonds, the banks will advance you a much larger percentage than they will on your land. So I repeat the good words of advice offered by Elder George Albert Smith last night. Don't allow these men to separate you from your money. Hang on to it. Put it into something that you know will do you some good. Put it into something that you yourselves know something about. That is another sermon.

### *Congregational Singing and Selecting Suitable Songs*

Now just one minute more. I would like to encourage the idea in our wards and stakes of this Church, and also outside of

the Church, of that which is being encouraged in the east very extensively, and that is community singing, congregational singing. I do not object to solos. We had some here this morning—never any better anywhere in the world. They were very fine. I love to hear them. But solos may be overdone. As a rule people love to sing. There is something in the spirit of song when you can get the people to join in it. Even though some of us can't sing so well, that gives forth an inspiration which cannot be otherwise found. When we all sing together there is a spirit, an influence and a power—an inspirational power—that goes with it, that fires the soul in a way that it can't otherwise be touched or fired. So this spirit of comradeship, which the war is very largely responsible for in the east, has taken hold of the people, and they are getting together all classes of nationalities, blending together their voices and singing patriotic songs and other songs.

Especially in our congregations of the Saints, we should have more of congregational singing. We should bring our hymn books to meeting with us and then sing, have everybody sing, and everybody will feel better for it. And let me advise our leaders of choirs—if I may presume that much—to try when they do have selections in “Mormon” meetings, that they choose such selections as fit the occasion. A number of the leading brethren attended a meeting some time ago, at which meeting I was present, and the brother who was presiding had a slip of paper in his hand. I happened to sit next to him. There were these prominent brethren of the Church at a Latter-day Saint meeting, although there were quite a number present who were not Latter-day Saints, but it was a “Mormon” meeting for “Mormon” purposes. I looked over his list of songs on the paper that he held in his hand, which had been handed to him by the choir leader, and not one of them had the least reference to “Mormon” thought, “Mormon” ideas, or “Mormon” anything about it. Well, I don't believe that is just right.

I have seen, too, some of our brethren, leaders of choirs, select a soloist who will come forward—someone with a good voice, who is capable of good singing—who will get up in a “Mormon” meeting and commence to sing “My Rosary.” Well now, “My Rosary” is fine music and a good song for a Catholic meeting, but it is entirely out of place in a “Mormon” meeting. That song recites how “I count my beads and kiss my Cross,” and all that sort of thing. Well, I don't do either, I don't believe in doing either, and you don't believe in it. So, a song like that is entirely out of place in a “Mormon” meeting, as much so, I think, as it would be to sing, “We thank Thee, O God, for a Prophet, to guide us in these Latter Days,” in a Catholic meeting.

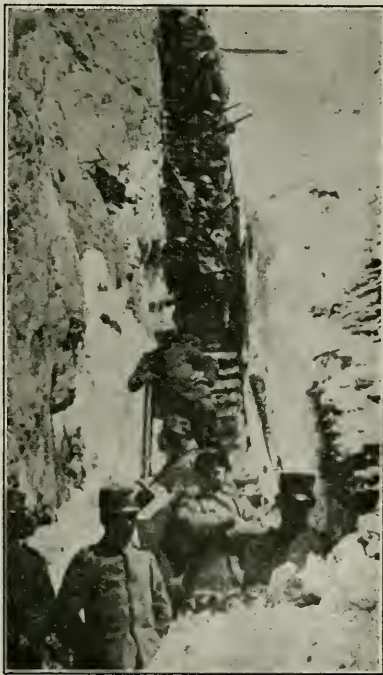
Then I have heard a soloist brought in who would sing a song entirely at variance from our religious thought. Perhaps it would be the song "Without One Stain," the idea being that "Jesus had done everything; he has cleansed me; I haven't done anything myself, but I am going right up without one stain." I have thought: Yes, you will! Not if He knows it, you won't. There are too many stains on people who have not by sincere and heartfelt repentance cleansed themselves from stains. Such a song, therefore, is entirely out of place in a "Mormon" meeting. And you will hear, as one of the brethren suggests, the song about "The Beautiful Isle of Somewhere." Well, yes, that is in line with the same thought. They do not belong and should not have place in our meetings.

Now, my brethren and sisters, my time is up, I see, and this is my third sermon. Let us have more of community singing, congregational singing. Let us sing songs of Zion. They carry with them a spirit and an influence that cannot be found with any other songs, and they thrill the soul as nothing else will touch it and thrill it. Invite our neighbors to our meetings that they also may enjoy the spirit of song with us. God bless you. Amen.

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### One of the Wonders of the War

One of the most remarkable and unusual photographs to arrive in this country since the outbreak of the war shows this wonder of the mammoth struggle. The great task of building this staircase up the side of the mountain to the Tafane, a very rugged and steep group of peaks on the Isonzo front, to aid in the progress of the troops, is one of the greatest accomplishments of the Italian engineers. The staircase extends two thousand metres up the side of the mountain. The Italian engineers more than any others have to face the most aggravating problems. This feat gives an idea of the great tasks the engineers have to encounter. The staircase was built during a recent drive of the Italians. The troops were moved so fast that they surprised the Austrians and drove them from their positions. The photo is extremely picturesque, and shows the wonders of the country where the Italians are driving back the Austrians.



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# EDITORS' TABLE



## Keynotes to Conference Topics\*

By President Joseph F. Smith

### *Greeting*

I feel extremely grateful for the privilege of once more standing before such an audience as this assembled here at the opening session of our eighty-eighth semi-annual conference of the Church. I hope that I may have the Spirit of the Lord to assist me for a few moments to express my feelings and hopes, and my gratitude to the Lord for the inestimable privileges that we enjoy today. It is almost marvelous to me to look upon the vast sea of intelligent faces, beaming with joy and happiness, and with the consciousness of right, as I have the privilege of doing this morning in looking upon this vast congregation. I am sure that the Lord is well pleased with your presence here in honor of this semi-annual meeting of the Church of Jesus Christ of Latter-day Saints. I certainly feel very grateful for your presence, for it is an indication of the union of feeling and of heart pervading the Latter-day Saints, and the honor in which you hold the work in which we are engaged. It is an evidence that the Spirit of the Lord is with you, that the love of truth is in your hearts, that your faith in the gospel of Jesus Christ is not abated, and that you are here to honor your membership in the Church, and the positions which many of you hold as presiding officers over the various organizations of the Church. In this vast attendance at the opening session of this conference you have indicated your loyalty to the cause of Zion and your love for the work of the Lord, and your confidence in your brethren whom you have sustained, from time to time, as presiding officers in the Church, and I welcome you, one and all, in your presence here this morning, and I sincerely pray that the Spirit of God may descend upon us during this session, and throughout the succeeding sessions of the conference, until we shall finish the work we have in hand to do.

### *Our Hope of Salvation Founded on the Truth*

I desire to say to my brethren and sisters what I have often said, and which is still true, that the work of the Lord is pro-

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\*Opening address at the 88th semi-annual general conference of the Church, October, 5, 1917.



gressing on the earth, and there is no power beneath the Celestial kingdom that can prevent its progress; for so the Almighty has decreed. I bear this testimony to you. I feel in every fiber of my soul that it is true; and, indeed, if it were not true—notwithstanding the hopes we have, notwithstanding the faith with which the Lord has blessed us, notwithstanding the prosperity that has attended us here in our labors in the valleys of these mountains, in harmony with the purposes of the Church of Jesus Christ of Latter-day Saints—if it were not true that the Almighty is at the helm, and has been at the helm from the beginning, and will continue to the end, our hopes and our anticipations for present and for future life would be in vain. This work is the power of God unto salvation, and nothing else will do, nothing else can compare with it. Even error, as it has been said by one, may become venerable with age, and may become popular by the number of its votaries; but neither error nor the popularity of numbers will avail for the salvation and redemption and exaltation of the children of Almighty God.

Our hope of salvation must be founded upon the truth, the whole truth, and nothing but the truth, for we cannot build upon error and ascend into the courts of eternal truth and enjoy the glory and exaltation of the kingdom of our God. That cannot be done.

Then I bear testimony again to you, my brethren and sisters, that the foundation of the cause in which we are engaged is the gospel truth, and it is a glorious thing to know that so many—and yet so few in comparison to the vast aggregation of humanity—have learned the truth, learned the fact that the gospel of Jesus Christ is the power of God unto salvation, and that it must of necessity be the truth, for God has never devised error for the redemption of his children, nor for their blessing and exaltation. He has never given to the children of men falsehood and error to lead them back into his presence. The Almighty, in the beginning, never devised a plan for the redemption of his children that was not true, that was not efficacious, that would not be effectual in the accomplishment of his purpose to bring to pass the final exaltation into the kingdom and the enjoyment of his presence, of all his children who would obey his laws and keep his commandments.

### *The Integrity of the Leaders of the Church*

I testify to you, as I know and feel that I live and move and have my being, that the Lord raised up the boy prophet, Joseph Smith, and endowed him with divine authority, and taught him those things which were necessary for him to know that he might have power to lay the foundation of God's Church and kingdom in the earth. Joseph Smith was true to the covenants that he

made with the Lord, true to his mission, and the Lord enabled him to accomplish his work, even to the sealing of his testimony with his shed blood. His testimony is now, and has been, in force among the children of men as verily as the blood of Jesus Christ is in force and a binding testimony upon all the world, and it has been from the day it was shed until now, and will continue until the winding up scene.

I bear my testimony to you, my brethren and sisters, of the divinity of the mission and work that was accomplished by President Brigham Young and his associates in fleeing from the wrath that threatened in Illinois and Missouri and other places, into these peaceful vales, which was done by the will of heaven and by the guiding power of the Holy Spirit. President Young and the pioneers were enabled to lay the foundation of a commonwealth, the equal of which is scarcely to be found within the borders of our glorious land, and it was done, not by the wisdom of Brother Brigham, nor of Brother Heber C. Kimball, nor of any of their associates, grand men as they were, true servants of the living God as they were, faithful and true to their callings, grand as was their integrity to the cause of Zion—but back of them, behind them, above them and below, and all around them, was the power of God, leading and directing them, and thus consummating his purposes through their instrumentality. We give the honor to our Father in heaven, and we also honor and bless the names of those great and good men whom the Lord chose to accomplish his purpose, and through whom he did accomplish his purpose without failure.

I bear my testimony to the integrity of John Taylor as one of the purest men I ever knew in my life, a man clean from head to foot, clean in body and clean in spirit, free from every vulgar thing, so common among the children of men. I know whereof I speak, for I was with him day and night, month after month, and year after year, and I bear my testimony of his integrity. He was a martyr with the Prophet Joseph Smith. He suffered more than death with Joseph and Hyrum, and the Lord preserved him and honored him by calling him to take charge of his work for a season in the earth, thus exalting him to that most glorious and most responsible position that any man could be called to occupy in the Church of Jesus Christ of Latter-day Saints.

I bear my testimony to the faithfulness of Wilford Woodruff, a man in whom there was no guile, a man honest to the core, a man susceptible to the impressions of the Spirit of the Lord, a man guided by inspiration in the performance of his duty, far more than by any gift of wisdom or of judgment that he himself possessed.

I bear my testimony to the work that was accomplished by

President Lorenzo Snow, although it was brief, yet some of the things which were left for him to do were absolutely necessary in order to relieve his successor and others that may arise in time to come, from mistakes and errors that had crept in before.

As to the present administration of the gospel and of the work of the Lord I have nothing to say. Let the work speak for itself, let the people and the voice of the people of the Church of Jesus Christ of Latter-day Saints say what is being done by the Lord, let it not be said by me, not by my counselors and my associates. The Lord forbid that I should ever imagine for one moment that we are of any great importance in this great work of the Lord. Others may be raised up, and the Lord can shape their minds, he can qualify them and can humble them, if need be, to fit them for the duties and responsibilities that may be required at their hands. I believe that Zion is prospering, and that so far as our spiritual life, our spiritual growth, and our faith are concerned; as well as our temporal condition, we are prosperous, and all is well in Zion today.

#### *Benefits of Visits by the General Authorities*

We made a short visit not long ago to some of our southern settlements. It is something that we should do oftener. I am conscious of it now, more so than I have been in times past. I am satisfied that the authorities of the Church should visit the people. It is not enough that the teachers in the wards should visit the Saints and the stranger within our gates, and undertake the work, or at least carry on the work of teaching the people the way of righteousness and of truth, and union, and love. That is not sufficient. It is not sufficient that the bishops should visit the people of their wards and keep in touch with them and become acquainted with the people, and let the people know who is the father of the ward,—this is not enough. It is not quite sufficient that the presidencies of the stakes of Zion should visit the people, and should understand the necessities of those who dwell in their stakes, and be known of them. For it is also necessary that the Presidency of the Church, the Twelve Apostles, the Patriarchs, the Seven Presidents of Seventies, the Presiding Bishopric, in fact all the general authorities of the Church, should visit as far as possible, and see the people, and be seen of them. We want to keep in touch with and know one another. So far as I feel at present, I know of nothing that I would not like you to know concerning me. I want you to know what I am, what I am like, whether I am a man or not, whether I am trying to magnify my calling or not. I want you to look at me and know something of what I am doing; I want you to know me and I would like to know you. And so I can speak for my brethren. We have nothing that is not in common with the



Latter-day Saints. We know nothing, and we will preach nothing to the people, except that which the Lord God has revealed, and we advise and counsel those who are in authority, and whose duty and business it is to teach and preach the principles of the gospel to the world and to the Latter-day Saints, to confine their teachings and their instructions to the word of God that has been revealed. There is a great deal that has been revealed that has not yet been lived up to, I assure you. There is a great deal yet remaining to be learned. There is a great deal that is yet to be taught in the spirit of instruction, and there is a great deal that has been revealed through the Prophet Joseph and his associates that the people have not yet received in their hearts, and have not yet become converted to as they should. When we obey and are capable of observing the precepts of the gospel and the laws of God and the requirements of heaven, which have already been revealed, we will be far better off and nearer the goal of perfection in wisdom, knowledge and power than we are today. When that time comes, then there are other things still greater yet to be revealed to the people of God. Until we do our duty, however, in that which we have received, until we are faithful over the things that are now committed into our hands, until we will live our religion as we have it now, as the Lord has given it to us, to add commandments, to add light and intelligence to us over that which we have already received, which we have not yet fully obeyed, would be to add condemnation upon our heads. It is enough for us to live in the light of present inspiration and present revelation and for each individual member of the Church to keep the commandments of the Lord and labor in the Church as the Spirit may give him and her guidance in the performance of duty. Every soul of us is entitled to inspiration from God, to know what is our duty, and how we are to do it. We have not learned it yet, not all of us, but we are in a fair way to learn. The Lord is still patient; he is long-suffering; he is full of love and graciousness towards all, and we are doing a little better all the time. I believe we are a little more faithful in the performance of our duties than we have been in the past; yet there is great room for improvement.

#### *Important Commandments to be Kept*

One of the important commandments of God is to honor the Sabbath day and keep it holy. Many of our people neglect that commandment; they don't do it, and many of us permit our children to go loose on the Sabbath day, instead of curtailing, teaching, and curbing them within the boundary of the gospel requirements. The law of God is that we shall love one another. If we could learn to do that, then amen to bishops' trials and bishops' courts, or, to the necessity of them. If we only loved



one another so that we would do good to others as we would have them do unto us, there would be no bickering, contention, quarreling, strife, bitterness, or evil in the hearts of neighbor against neighbor, and all would be peace and happiness. If we loved God with all our hearts more than we love the world, our houses, our lands, our flocks, our herds, and our gold in the banks, I say, if we loved God with all our hearts and minds and strength, there would be no necessity for prisons, no necessity for courts of justice in the land. There would be no necessity for the occupation of lawyers and pettifoggers to dispute and contend over differences and disagreements among the people. All these things would be as things of the past, relegated to uselessness. Men would then know the truth, they would love it and would walk in its light which shines from the presence of the glorious Father, because then we would show that we love him and are willing to keep his commandments. We have much to learn, too, in relation to these things.

#### *Simple but Vital Teachings to be Observed*

The Lord has given us a little simple word, so simple that the weakest of all that are or could be called Saints, should be able to observe and obey it, and yet some of the very strongest of us do not do it, but neglect to keep it. We have much to learn yet, in that simple little Word of Wisdom that the Lord has given to his Saints for their health, vitality and strength, but not all of us observe it.

The Lord has given to us the law of tithing, by which we are to furnish, by our tithes and our offerings, the revenue necessary to carry the gospel to the world, to gather the Saints, and to gather the elders after their missions are completed, from their mission field, and build temples and conduct the work that is necessary to be performed in the temples for the living and for the dead. Not all of us observe that law, and yet, I am happy to say to you, that this year shows a very material increase in the fidelity of the Latter-day Saints in their observance of that law. Our tithes this year so far have been better than at any other time previously. That is a good indication, and yet it may be improved very materially.

#### *A Young Man in an Old Body*

Now, there are many other things, but I cannot tell them all to you. I begin to feel that I am getting to be an old man, or rather a young man in an old body. I think I am just about as young as I ever was in my life in spirit. I love the truth today more than I ever did before in the world. I believe in it more firmly now than I ever did before, because I see it more clearly, I understand it better from day to day by the promptings

and inspiration of the Spirit of the Lord that is vouchsafed to me; but my body gets tired, and I want to tell you, sometimes my poor old heart quivers considerably.

I feel admonished now to bless you, and I bless you in the name of the Lord Jesus Christ.

### *Some Historical Items*

I have just a few little items that I would like to announce:

Since our last conference, the Tintic stake of Zion has been organized, being a part taken from the Nebo stake, with E. Frank Birch, president.

The following wards have been organized, an indication of what I have said to you that Zion is growing, increasing, progressing:

<i>Wards</i>	<i>Stakes</i>	<i>Wards</i>	<i>Stakes</i>
Davisville .....	Idaho	Owendale branch .....	Shelley
West Warren branch.....	North Weber	Hazelton branch .....	Boise
Hunt .....	St. Johns	Acequia .....	Boise
Lovell West.....	Big Horn	Beaver branch .....	Bingham
Logan Ninth .....	Cache	Springfield branch .....	Blackfoot
Logan Tenth .....	Cache	Upalco .....	Duchesne
Aberdeen branch .....	Blackfoot	Arcadia .....	Duchesne
Gooding branch .....	Boise	Jordan .....	Salt Lake
Vernon .....	St. Johns		

The following bishops have passed away:

John I. Gledhill, Vermilion ward, Sevier stake; Benjamin Argyle, Spanish Fork, Second ward, Nebo stake; John Stevenson, Diamondville ward, Woodruff stake; Robert Heber Beesley, Sunset ward, North Davis stake; Franklin L. Gunnell, Wellsville ward, Hyrum stake.

The following brethren laboring in the mission field have passed away:

Elder Peter Okelberry of Hazel, Idaho, died in the California mission, at Santa Ana, on May 22, 1917, of hemorrhage of the brain; Elder Enoch Coleman Hunsaker, of Honeyville, Box Elder county, Utah, died September 27, in the Eastern States mission.

There are now existing 797 wards of the Church and 38 independent branches, 74 stakes and 21 missions.

### *Relief Society Penny Fund*

In addition to these little items, I desire to mention the fact that a short time ago a number of the sisters of the General Relief Society Board inaugurated the idea of asking for a penny subscription per week or per month, as the case might be—I don't know exactly, but I think it was a penny a week—from the sisters of the Relief Society throughout the Church, a con-

tribution to be used to assist in the erection of the two temples now under construction, one in Canada and one in the islands of the Pacific Ocean. In an almost incredibly short time this penny fund has accumulated a sum equal to twelve thousand seventy-four dollars and some cents. It has not been missed by any of the sisters, and it will just add about a little over \$6,000 apiece to the two temples, to help pay for the workmen. This principle of the penny fund was inaugurated first in the City of Nauvoo, at the time the temple at Nauvoo was under construction. The suggestion came from Mary Smith, the wife of Hyrum Smith, and was seconded by her sister, Mercy Rachel Thompson. Through the sanction and permission of Hyrum Smith and the Prophet and others, they inaugurated this penny fund. The invitation to contribute was extended to all the branches of the Church then known in the United States and in Great Britain, and I only need to add that all the cash that was necessary to pay for all the nails and the glass used in the temple at Nauvoo was furnished by this penny fund.

### *Importance of the Great Latter-day Work*

Now, the Lord bless you, and may the work of the Lord continue to grow in your hearts and in your love. There is not anything in the world, nor beneath the Celestial kingdom of God today that is of equal importance to this latter-day work that you are engaged in. Receive that from me as my testimony. It is not mine only; it is the testimony of the Lord, and his word that cannot and must not be broken, and will not fail, and, therefore, I repeat it unto you and admonish you, my brethren and sisters, in the name of Jesus Christ, to keep the commandments and observe the laws of God, for they are the greatest things on earth to us. Amen.

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### *Our President's Seventy-Ninth Anniversary*

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President Joseph F. Smith, in his introductory speech at the late October conference, paid a glowing tribute to the integrity of the presidents of the Church who had preceded him in the office which he now occupies. He spoke of their enjoyment of the Spirit, inspiration, and revelation of God; their wisdom to carry on the work which was placed in their charge, their purity and cleanliness of life, their honesty and freedom from guile, their susceptibility to the impression of the Spirit of the Lord, and their general ability to handle the affairs of the Church in a manner pleasing to God and acceptable to the membership of the Church and to all mankind.

Referring to his own administration, he said:

"Let the work speak for itself, let the people and the voice of the people of the Church of Jesus Christ of Latter-day Saints say what is being done by the Lord. Let it not be said by me, and not by my counselors nor my associates. The Lord forbid that I should ever imagine for one moment that we are of any great importance in this great work of the Lord. Others may be raised up, and the Lord can shape their minds, he can qualify them and humble them, if need be, to fit them for the duties and responsibilities that may be required at their hands. I believe that Zion is prospering, and that so far as our spiritual life, our spiritual growth and our faith are concerned, as well as our temporal condition, we are prosperous, and all is well in Zion, today."

Those who know President Joseph F. Smith best will recognize in these words a characteristic strength, modesty, and humility, so becoming in a man of such power and influence, and which has made him so beloved of his people. Everything he said concerning the integrity of his predecessors, can be and has been said of him, in all justice and with equal emphasis and propriety.

Not one associate of his, among the authorities who spoke at the recent general conference, but referred to him as a man of God whose whole heart and soul are in the work of the Lord and the welfare of the people. If all the members of the Church could express themselves, we are sure they would voice their unanimous confidence in his administration and bless him for his untiring labors in the great cause.

Why not let him know how we feel? Could anything be more appropriate upon his 79th anniversary, on November 13? Also, in view of the fact that it was 50 years last October 8 since he was sustained a member of the Quorum of Twelve Apostles, and is now the only survivor of the authorities at that time presented in the then just opened great Tabernacle.

A well known and valued lady correspondent of the *Era* has submitted the following:

"Among three great men at whose feet I have sat listening diligently, I name Joseph F. Smith. He taught me many things. He helped me first to be content that I was woman-born, and not to go hankering after men's stern labors and their dread responsibilities.

"He helped me choose the honest phrase, for he hated flattery and adulation. He showed me often what the fear of God could mean. For I so feared his sharp, yet ever merited reproof, that I would struggle harder to be worthy of his smile. Yet afterwards, I learned the quality of mercy, in the increased kindness that followed fast upon the heels of chastisement. It was almost worth the punishment—that swift and sweet forgiveness.

"I learned through his rigid honesty in administering public funds and religious trust, that carelessness is crime. He taught me forgetfulness of wearied limbs or aching heart, in absorption in the work of God. For never have I seen him heed the call of ease or pleasure when duty beckoned.

"The chastened lesson of loyalty and friendship that his devotion to the people lays bare before my gaze would find me churlish indeed, did I not seek to imitate that self-forgetting example. His balanced nature, which



men name wisdom, checks my too-fond enthusiasm, and helps me to see all around life's problems. His passion for his country and its inspired basic principles led me in my youth to study governments and policies, and to rely on men who loved probity more than public place, and to vote for policies that lay closest to the root of liberty. His contempt for cheap ambitions and for petty place taught me a healthy hatred for such measures wherever found.

"His tongue is single, and I often search my words and motives, lest selfishness or wish to please may tempt my swift, unguarded speech.

"Who may voice the influence of his deep devotion to his family! My own children are richer for my prayerful, studied efforts to reach his exalted parental place. Age hath no meaning for his usefulness. His years sit on him like a cloak oft blown by love and service into showing through the folds the changeless, youthful hope and confidence which toil nor burdens may not wither.

"His fiery gentleness, his youthful energy, his nobleness of heart, his benevolence and unfathomable integrity, his clearness of vision, directness of speech, and firmness of intellect, are pillars in the moral structure of the Church. He is like a temple gate upon the hill of Zion which draws all men upward and opens wide to receive all those who love Christ and God."

We are confident that hundreds of thousands of the Latter-day Saints, young and old, in all parts of the earth, will join the workers of the *Improvement Era* in expressing sincere appreciation of President Joseph F. Smith's life and labors; and in wishing for him every blessing that his good and honest heart desires, on this his anniversary: health, happiness, and unlimited power to speed onward the work of God which he so dearly loves.

### Pershing to the Soldier Boys

Major-General Pershing has sent a message to American soldiers through the New York Bible Society which has been made widely public. The message which will be inserted in the small khaki-covered Testaments given to the men, follows:

"Aroused against a nation waging war in violation of all Christian principles, our people are fighting in the cause of liberty.

"Hardships will be your lot, but trust in God will give you comfort. Temptation will befall you, but the teachings of our Savior will give you strength. Let your valor as a soldier and your conduct as a man be an inspiration to your comrades and an honor to your country."

### Messages from the Missions

#### In the Land of the Southern Cross

Writing from Auckland, N. Z., July 7, 1917, Dr. Horace C. Holbrook says: "As the war progresses the preaching of the gospel is almost correspondingly decreased. In the land of the Southern Cross we are decidedly

upon allied territory, for the love of the British Imperial Government has prompted New Zealand to send 100,000 brave men, or 10 per cent of her entire population, to the front. We find the vast majority of people not inclined toward religion in any form; they maintain an almost impenetrable attitude of indifference toward anything which savors of Christianity, and they meet our message with, 'Don't talk to me about churches. Christianity!' 'You can't tell me there is a God,' 'What about the war?'

"The greatest difficulty we have is to get a hearing, because 'Mormonism' is doubly unpopular in New Zealand. It is the rare exception, that an elder is invited, while out tracting, to explain the gospel. As a rule that which he does tell them and give them he does rather against the wishes of the listener. Once we break down prejudice, and explain the conditions in Utah, we usually find a friend, but the people who are willing to forsake the world and its wickedness and accept Christ and His righteousness are very rare. It is indeed a day of trouble and of gleanings. We aim to carry the gospel to the Europeans of New Zealand, as it has been done to the Maori. I believe a stronger effort is being put forth than ever before to accomplish this. Under President James N. Lambert, I have been given charge of the European work and we are trying to reopen all the conferences and cities of New Zealand, and again place the truths before the people. We now have twenty-five elders doing European work, and have reopened Hamilton, Palmerston, New Plymouth, Napier, Wellington, Nelson, Christchurch, Dunedin and Invercargill, and in each place we have two elders. In all places, except Wellington, where privileges have been denied us, we are preaching the gospel upon the streets and tracting. We are doing a similar work in Thames and Auckland, in the latter place we hold two street meetings on Sunday nights. To us this is very gratifying, because no street meetings have before been held for four years, and very few before that date. Some of these cities have not heard the voice of an elder for twelve years, at which time serious abuse and threats were meted out to them. During the past six months we have been well received and usually rewarded with plenty of listeners for which we are thankful."

### Elders and Local Missionaries of Leeds Conference

President George F. Richards is seen in the center of the second row from the front. The two brethren at his right and the two at his left are



the traveling elders. More lady missionaries have been set apart in this conference since the picture was taken, and at present they number 36, most of whom are very active and are assisting splendidly in spreading the work of the Lord. The elders all appreciate the *Era*, and we think that your issue of last July was one of the best ever published. We thank you for your worthy efforts in behalf of the missionaries and missionary work.—Eben J. Robinson, president of the Leeds conference, Bradford England.

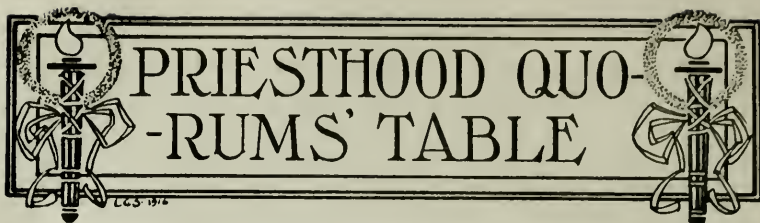
### The Work in Mississippi

Prest. P. Pratt Johnson, of the Mississippi conference, writing from his field of labor, says: "The elders in Mississippi have added a large number of investigators to their list of friends, and have made their own opportunities to explain the gospel on the door steps and in the homes of the people. They have held besides of late 13 well attended street meetings, at the close of each of these street meetings a manifestation of interest was apparent by the questions asked and the books purchased by regular attendants. Thirty-eight Books of Mormon and 206 small books were sold. Many discussions have arisen among the people as to the merits



of the gospel as taught by the Latter-day Saints. As the doctrines become better understood, much of the prejudice and the suspicion which formerly existed are removed. On September 25, the elders separated for their different fields of labor, full of enthusiasm and with firm determination to publish the work of the Lord among the people. One baptism was performed by Elder Pearl George. The names of the elders are: top row, left to right: Arnel S. Milner, Clarence Paxman, Volmer T. Johnson. Bottom row: Pearl George, Chester R. England, Sterling F. Cook, and Conference President P. Pratt Johnson."





# PRIESTHOOD QUO- -RUMS' TABLE

## The Home Bureau Department

By Bishop O. P. Miller

The Home Bureau is a new department lately established in the Presiding Bishop's Office. Its purpose is to stimulate and encourage the "Get back to the Farm" idea, a love for mother earth and husbandry, a means for an independent vocation, the ownership of land, and the providing of inheritances for the rising generations, to benefit the widow and her growing children, and to check as much as possible the increasing tendency of aged and dependent people who leave their humble homes in outlying districts to come to our larger cities, thus becoming dependent on others.

These are all matters of great anxiety to the presiding authorities. Never before was there such a demand on the Presiding Bishop's Office by the bishops of city wards for charity funds, as in 1916, and never before was there such evidence of prosperity and independence on the part of those who have stayed with the farms as was experienced during the same year.

*Widows.* An appeal has been sent out to the bishops of outlying districts to use their efforts in providing suitable homes for our dependent widows and also to use their influence to have members with children refrain from leaving their country homes and moving to our larger cities.

It is very apparent that the widows with families who remain on the farm or in farming communities are far better off than those who come to the city. First of all, they are usually healthier and stronger, and consequently have fewer doctor and hospital bills to be paid. Living expenses are much cheaper. The educational, social and moral environments are generally very good. The boys can also acquire savings in land and cattle, and when marrying, usually leave their mother with a little home of her own, while they themselves are surrounded with opportunities to procure land by homesteading, or on easy terms. The girls are generally employed at home, are stronger, more saving, and their requirements are not so great, while their opportunities are better.

*Aged and Dependent Persons.* In Salt Lake City opportunities for employment of aged and dependent persons are very rare, and many good people who have always supported themselves on the farm with a small piece of land, a cow, a few chickens, turkeys and some fruit, find themselves materially handicapped when coming to the city, and soon after become dependent on relatives, friends, or the ward. After a few years of such life, they begin to lose their desire to earn even what they can, and feel that the ward or Church owes them their living, because of the good things they and their people have done. The advantages of the farm or outlying districts, on the other hand, are felt through the natural thrift and independence which is the part of a farmer's life. In many settlements these elderly people are permitted to go into the harvest fields, and do other work that engenders a spirit of independence and contentment. Their fireside thoughts and whole lives are in striking contrast to those who are entirely dependent upon others for their living.

*The Farmer.* Of all vocations, that of the farmer is the most important and should be the last to be abandoned, especially at this critical hour for our people and our nation; yet, we are continually hearing of good farmers, with limited means, selling out their possessions and moving to our larger



cities. Their action is almost invariably followed with regrets. They drift to Salt Lake City, buy a place where they feel that they are going to enjoy the comforts of life. They pay high prices for all kinds of food and vegetables. The family is delighted with the life of the town, moving picture shows, etc., and must dress as others dress, and after a few speculative investments, the hard earned savings of their early years on the farm are found to be rapidly diminishing. They see their mistake, and want to get back to the farm. It is this class of men that the Home Bureau Department stands ever ready to assist.

Again, we have many young men working for wages in our city today, who are born and reared on the farm, and who understand the art of husbandry. Having growing families, they find it difficult to get ahead, although they work hard each day in the year with nothing brighter to look forward to. They have a strong desire to get back to the farm but are without means for the opportunity, and many of these have found relief from the Home Bureau Department.

One hundred and twenty-eight (128) souls have been taken from Salt Lake City and Ogden and put back to the farm this year. All are now producers, and are doing much better than they could have done in Salt Lake City.

Ten widows and fifty-six children have been provided for in farming districts, and 88 others, in various conditions, have received personal benefits from this department along the same lines.

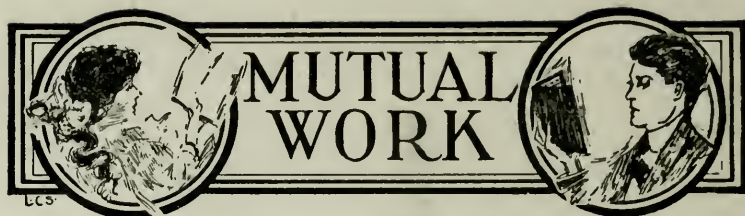
This department has also acted in an advisory way, and has been helpful to many of our brethren with limited means in securing their farm holdings, without having to pay heavy real estate commissions.

Our representative is a man of considerable experience in farming lands, and is generally well posted on the advantages and disadvantages of properties in different parts of Utah and Idaho, including also the Duchesne and Uintah districts. He is acquainted with the Government Land Commissioners, our state and county officers, and aims to keep well posted by attending the agricultural displays, and well posted on opportunities most suited to the class of brethren above referred to.

We wish to express our sincere appreciation to the Stake Presidents, the High Councilmen, and the Bishops of the different stakes and wards, who have aided greatly to make this department a success. They have been kind and considerate in providing places for our worthy members. They have counseled and advised with us as to the best land values and opportunities, and the good which they are doing these people will never be fully known to them. We might add, however, that there are still quite a number of families who would like very much to get back to the farm, and trust that brethren will continue their good efforts in making it possible to give a general relief to the conditions above referred to.

### Sacrament Meetings

It appears from a record of the attendance at Sacrament meetings for September, compiled at the Presiding Bishop's office, that the per cent of ward teachers at sacrament meetings is remarkably high. It is very much higher than the per cent of attendance by the general membership. This, of course, it should be, for teachers should set the example so that the people seeing their good example may attend more regularly themselves. The Ogden stake leads with 54 per cent of their teachers in attendance at their sacrament meetings; and the new stake, Tintic, follows in the wake of Ogden with the same per cent in attendance. Big Horn records 52, and Pioneer stake 50. A number of the stakes have 25 to 40 per cent in attendance. Alberta stake stands at the head in the percentage of ward membership present at the sacrament meetings, the figure being 31. The next highest being Bannock with 29.



### M. I. A. Activities

Associations meeting on Tuesday evenings may score points also for attendance at the Sunday evening joint meetings if they so desire; those meeting on Sunday evenings regularly may score points for attendance on the Special Activity evenings held on Tuesday evenings, once each month. (See M. I. A. Calendar, August *Era*, page 933.) Rules governing punctual attendance on these evenings must be observed.

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### The Value of Religion

It has been wisely and truthfully said that: "By living according to the rules of religion a man becomes the wisest, the best, and the happiest creature that he is capable of being. Honesty, industry, the employing of time well, a constant sobriety, and undefiled purity, are the best preservatives, too, of life and health; so that, take man as an individual, religion is his guard, his perfection, his beauty and his glory."

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### "The Man of Tomorrow"

A new book entitled, *The Man of Tomorrow*, by Claude Richards, a member of the General Board Y. M. M. I. A., and also of the vocation committee of the General Board, will be issued from the presses early in November. Upon this book, *The Man of Tomorrow*, is based the text of the twenty-one lessons of the new senior manual, entitled, "*Life and Work Under Spiritual Guidance*." In the preface of the manual, associations are requested to furnish copies of *Life and Work Under Spiritual Guidance* to the class teachers. This is an error, it should read *The Man of Tomorrow*. Class teachers should be provided with the latter because that contains an extended form of the matter of which the manual in the main is an abridgement. The titles were mixed, and some are sending orders for the manual instead of the book, *The Man of Tomorrow*. Please read the first sentence in lesson 2, on page 8 of the manual.

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### Items on Scoring

In relation to questions that have arisen in recent conventions, the committee on special activities of the General Board have decided:

First. Associations may postpone to another month reports on M. I. A. Fund and reading course, but all other activities must be reported on the report blanks of the month in which they were scored.

Second. In relation to officers of the M. I. A. who hold other Church positions and are required to attend other auxiliary work at the time quoted for M. I. A. stake officers' meetings, we can offer no solution other than that they must be present at M. I. A. stake officers' meetings in order to score.

Third. Associations may score on special activity evenings with other activities than the drama. This applies to the regular monthly special activity evening. If special gatherings are held for drama, debates, or read-

ing of books, no other activities can score. These activities may be given prior to or between the acts of the play.

Fourth. Where meetings were missed because of M. I. A. convention or stake conference, these may be made up on other nights arranged for and in accordance with the wishes of the local priesthood authorities.

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### Y. M. M. I. A. Work

The canvass for the *Era* was completed in the Saint Joseph stake, Arizona, in September. Final reports have not arrived but it was believed that they will show more than five percent of the Church population of the stake as subscribers for the *Era*. One ward reports twenty percent, and also the full amount of the fund already collected in the Thatcher ward. This information is given by LeRoy C. Snow, a resident member of the General Board.

A letter from John Cummar, superintendent of the Maricopa stake of the Mutual Improvement Association informs us that they have had the most successful M. I. A. year so far that they have ever had before in that stake. The attendance at the October officers' meeting of the stake and ward was 100 percent. About 60 percent of the fund had been collected on the date of writing. With the over subscriptions in one or two wards, they have already the full number of *Eras* required in the whole stake to make five per cent of the population. A little ward in the mountains, called Pine, had not reported because of the difficulty of getting mail there. But the officers expected to hear from that ward in the same satisfactory manner.

Several wards in various stakes sent in their quota of subscriptions, paid in advance. The work of these wards in clearing off their financial affairs before beginning their regular class exercises and activities is very commendable and fully appreciated by the General Board.

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### "A Liberty Bond in Every Home"

At a meeting of the Y. M. M. I. A. officers on the morning of Sunday, October 7, in the Bishop's Building, President Heber J. Grant made a strong appeal to the officers to help obtain subscriptions to the Liberty Bond, especially encouraging them to direct their efforts to get heavy subscriptions from successful farmers and cattle men of large means. It was advocated that our slogan should be, "A Liberty Bond in Every Home." President Grant also appealed to the presidents of stakes, high councilors, bishops, patriarchs, and others who were in attendance to do their best to obtain subscriptions for Liberty Bonds. Letters have been sent by him to every bishop in the Church, who has been asked to call on the president of the Y. M. M. I. A. in every ward and read an enclosed letter to him, appealing to the active workers in Mutual Improvement Associations to secure subscriptions for Liberty Bonds. In a letter to the ward presidents, Brother Grant says: "These bonds are the best investment in the world. As a business proposition, four per cent interest on something absolutely solid is better than to purchase speculative stock. Every person who buys a Liberty Bond will be cultivating the habit of saving, as well as showing patriotism. The great railroad and steamship builder, the late James. J. Hill said: 'No man ever succeeds in the battle of life, financially, who does not learn to save.'" President Grant then appeals to our boys to save, and to be patriotic, at one and the same time, by getting "A Liberty Bond in Every Home," and assures them that he believes his appeal will not be made in vain.



## Ethics of the Doctrine and Covenants

For Advanced Senior Class, Joint Y. M. and Y. L. M. I. A.

### *Lesson Four—The Articles of Faith*

The first ten articles of faith deal with man's duty to God. The last three articles deal with man's relation to his fellow man.

The eleventh reads:

"We claim the privilege of worshiping God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may" (Doc. and Cov. 134:2, 4; 98:5, 8; 38:22).

Dr. James E. Talmage, in his commentary on the *Articles of Faith*, makes use of the following language relative to the eleventh article:

"The Latter-day Saints proclaim their unqualified allegiance to the principles of religious liberty and religious toleration. Freedom to worship Almighty God as the conscience may dictate, they claim as one of the inalienable rights of humanity. The inspired framers of our charter of national independence proclaim to the world, as a self-evident truth, that the common birthright of humanity gives to every man a claim to life, liberty, and the pursuit of happiness. Happiness is foreign, liberty but a name, and life a disappointment to him who is denied the freedom to worship as he may desire."

If ingratitude may be called the cardinal sin then we may call intolerance the cardinal vice. In this particular, so called religion has gone wider of ethics than in any other particular.

In the history of the race, fanaticism and intolerance have been complements of each other. Even the Puritan fathers, who fled Europe and sought religious freedom in the wilds of America, gave the newcomer the choice of accepting his worship or of "moving on." But in view of the fact that intolerance is frequently the accompaniment of youth, it is easy to strike an attitude of tolerance toward the intolerance of the constituency of an infant nation.

The eleventh article is not only specifically ethical but strikingly comprehensive, providing for the "how" the "where" and the "what."

"We believe in being subject to kings, presidents, rulers, and magistrates in obeying, honoring, and sustaining the law" (Doc. and Cov. 134).

While the eleventh article safeguards the conscience against the invasion of the state, the twelfth provides against the possibility of the domination of the state by religion.

The two articles taken together are an amplification of the words of the greatest of all ethical Teachers when he said: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." To quote from the *Articles of Faith*, by Dr. Talmage, again:

"It is but reasonable to expect of a people professing the gospel of Christ, and claiming membership in the one accepted and divinely authorized Church, that they manifest in practice the virtues which their precepts inculcate. True, we may look in vain for perfection among those even who made the fullest and most justifiable claims to orthodoxy; but we have a right to expect in their creed, ample requirements concerning the most approved course of action; and in their lives, sincere and earnest effort toward the practical realization of their professions. Religion, to be of service and at all worthy of acceptance, must be of wholesome influence in the individual lives and the temporal affairs of its adherents. Among other virtues, the Church in its teachings should impress the duty of a law-abiding course; and the people should show forth the effect of such precepts in their excellence as citizens of the nation, and as individuals in the community of which they are part."



"The Church of Jesus Christ of Latter-day Saints makes emphatic declaration of its belief and precepts regarding the duty of its members toward the laws of the land; and sustains its position by the authority of specific revelation in ancient as in present times. Moreover, the people are confident, that when the true story of their rise and progress, as an established body of religious worshipers, is written, the loyalty of the Church and the patriotic devotion of its members will be vindicated and extolled by the world in general, as now are these virtues recognized by the few unprejudiced investigators who have studied with honest purpose the history of this remarkable organization."

"We believe in being honest, true, chaste, benevolent, virtuous, and in going good to all men; indeed we may say that we follow the admonition of Paul, we believe all things, we hope all things, we have endured many things, and hope to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

Honesty is sincerity in action. As truth is more than sincerity, to be true is more than to be honest, because one may be sincere in error. Chastity is personal purity; benevolence is good will in action. It is the fruitful expression of one's love for his fellow man. To be virtuous means more than to be clean and pure, it means to be strong and dauntless. "Virtue," said Dr. Milton H. Hardy, "is innocence tested and found to be true." Dr. Maeser styled virtue the capacity to triumph over vice.

"Doing good to all men" includes the doing good to our enemies. Hoping to endure all things is a most comprehensive provision for fortitude, a characteristic which, on good authority, has been spoken of as the culminating one of the five cardinal ethical virtues.

The seeking after the praiseworthy or of good report excludes the search for any and all forms of evil.

#### Problems:

1. Wherein are the last three articles of faith ethical as well as spiritual?
2. Show the viciousness of intolerance.
3. Give historical illustrations of the fact that intolerance and fanaticism are found together.
4. Wherein would it be unethical or wrong for the state to invade the conscience of man, or religion to dominate the state?
5. Quote the constitution of the United States relative to religious freedom.
6. Correlate the 80th verse, in section 101, of the Doctrine and Covenants, with the eleventh Article of Faith.
7. Discuss this proposition: Intolerance is more frequently the accompaniment of youth than it is of maturer years. If so, why?
8. We know that fanaticism and intolerance are complements of each other. Why is this so?
9. Illustrate this idea: Honesty is sincerity in action.
10. Give a concrete example of benevolence being good will in action.
11. Distinguish between chastity, innocence, and virtue.
12. Wherein does the thirteenth article include the injunction of the Savior: "Do good to those who despitefully use you"?
13. Fortitude is called the fifth cardinal virtue. How does the thirteenth article provide for its cultivation?
14. Wherein does this article declare against seeking to experiment with evil?

#### *Lesson Five—Rewards and Punishments*

In his code of ethics, Confucius said: "Do not unto others that which you would not have others do unto you." During Christ's mortal career

among men, he taught them in this wise: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12). In the revealed preface of the book of Doctrine and Covenants, Jesus speaks of his servants going forth to seal the unbelieving and rebellious up "unto the day when the Lord shall come to recompense unto every man according to the measure which he has measured to his fellow man."

In the first instance we have a negative rule of conduct, do not; in the second a positive rule of conduct, do; in the third we have a proclamation of results arising out of both the negative and the positive rules.

In the moral world there is no escape from the irrevocable law which provides for man's getting out of life what he puts into it. One can not be generous without gaining in generosity, nor can he be valiant without gaining in courage. Nature never fails to compensate in kind. It is evident that the here and now value of this principle of equity is enhanced, and its ethical force intensified, to a state of conscious certitude that it reaches over into the hereafter.

It is a case of the highest form of ethics when an all-round righteous treatment of one's fellow man, reinforced by the highest form of religious expectancy concerning rewards and punishments, is meted out in kind of one's own production.

Summed up, it means our mansions will be made of the materials we furnish. There is no chance for evasion, no opportunity for complaint. It is safe to challenge the world for an expression of more perfect equity, containing a more intensive grasp upon human conduct, or a more intensive reach for its application; it absorbs each and covers all.

#### *Gradation of Rewards.*

This principle of conduct-compensation is carried into the field of gradation in salvation. It is little wonder that there should be a woeful clash between ethics and a theology that provided for one hard and fast line between the saved and the damned. The revelation contained in section 76 of Doc. and Cov., under title of the Vision of the Three Glories, q. v., opened a field of thought entirely new to the mass mind. It provides for virtue being its own reward everlastingly. An inch gained can never be lost through inability to attain the highest.

This is a marvelous exposition of the Savior's utterance, in my Father's house are many mansions. It is illustrative of the ethical principle, that one is entitled to the place to which he honestly climbs. It covers the law of merit which provides that the recognition of effort is a part of eternal justice.

None so weak that they need despair, none so strong that they may hope to attain without effort. The conviction that a single day of valiant life is that much of eternity well lived, that a single word or act of nobility has its compensation here and now, and a recognition of value for the future, makes that valiancy and nobility more certain, in their recurrence in the formation of habits that make for ethical virtues. Faith in the final triumph of the right is the greatest of all stimuli for the maintenance of the right. It puts us in a class with the great poet Robert Browning who wrote:

"One who never turned his back but marched breast forward,  
Never doubted clouds would break,  
Never dreamed, though right were worsted, wrong would triumph.  
Held, we fall to rise, are baffled to fight better,  
Sleep to wake."

What can be more equitable than the doctrine that as long as there are differences in the candidates for salvation there must be differences in the salvation.

#### *Ethics of Punishment.*

If no other message had come to the Prophet Joseph Smith, than that

contained in the Doc. and Cov. Sec. 19:4-12, it were enough to immortalize him. One can readily understand the difficulty of harmonizing religion and ethics when the doctrine of once in hell always in hell was accepted by religionists. To keep one in prison a single moment past the point of necessity is unethical, to make it impossible for one to pay an obligation is likewise unethical. When the Psalmist exclaimed, "Thou wilt not always leave my soul in hell," he foreshadowed what Christ taught when he warned against delinquency by saying, "Thou shalt by no means come out thence till thou hast paid the uttermost farthing."

The Lord in a revelation to Joseph Smith sweeps aside a pall of terror by the declaration that in the jurisprudence of heaven there is no criminal code that requires the application of a punishment beyond the payment of the penalty.

**Problems:**

1. Wherein are the Savior's words in the preface of the Doctrine and Covenants more comprehensive in the subject of rewards than the ethical will of Confucius and the earlier teachings of Christ?
2. When is conduct the expression of character already formed, and when is it a former of character?
3. Show how conduct itself is affected by the expectancy to meet the consequences?
4. Wherein is the doctrine of gradation more explicit and comprehensive than the idea of many mansions?
5. Wherein is the doctrine of one heaven and one hell unethical?
6. Show the equity of basing rewards on accomplishment as well as on effort?
7. Why would this be impossible without gradation in salvation?
8. Compare the effects of over rewarding with that of under rewarding?  
*ing?*
9. Show that inflicting punishment beyond the point of necessity is unethical.
10. What are the conditions where the point of necessity is passed for inflicting punishments?
11. What effect will the doctrine of ending punishment have upon the vice of grudge holding?
12. Wherein is despair one of the most blighting conditions in the field of conduct?
13. Discuss the difference between the effect of the hope to escape a penalty, and the hope to be able to pay the penalty?

*Lesson Six—The Right to Live*

Among the inalienable rights of mankind, that of life stands as the basic one. The first gift to man was individual life, and the first command to him was to perpetuate race life.

"I would not enter on my list of friends he who would unnecessarily set foot upon a worm." Here we have a poetic declaration concerning the universal right of all creatures to live until their death is sanctioned by the decree of necessity; but Jesus gives the law in a form resounding with authority and blazing with penalty. (See Doc. and Cov. 49:21.) The command to "multiply" should be sufficient to protect the unborn from violence, but the statement, "Thou shalt not kill nor do anything like unto it" brings out in bold relief God's view of race suicide practices. (See Doc. and Cov. 59:6, also 42:19.) The rights of life against intention or desire to kill are set forth in Doc. and Cov. 19:25.

Reasoning by analogy we have claim to the perpetuity of individual existence. If the yearning for food bespeaks the duty of nature to provide

for the gratifying of the yearning, the same may be said of all our natural appetites. If our yearnings for knowledge establishes our right to learn, then a yearning for perpetuity of individual existence would be evidence of our right to some provision for our eternal individual existence.

If the power to contemplate good is evidence of the right to be good; if our ability to think of greatness be proof of the existence of greatness, then the ability to contemplate eternal life is evidence of the possibility of life eternal and of our right to an opportunity to reach it.

Psychic eternal life begins with the contemplation of, and yearnings for and a belief in, a perpetuity of individual existence, and thus becomes a strong ethical force in human affairs. One who yearns for and contemplates immortality as did the Philosopher Plato must be more inclined to good than he who would be without such contemplations, for he could not consistently contemplate his own eternal existence alone. When, however, this contemplation of existence is reinforced by an accepted revelation from God, its force is incalculably increased, and the person is correspondingly "added to" in his ethical value as a member of society. He is not only responsible to his fellows for his conduct toward them, but responsible to God for his conduct towards society and towards him.

As a general proposition it is safe to say that we grow through our ideals to our realities; the reality of eternal life is the most desirable of all things. This being so, what shall be said of the value of the idea of eternal life, and then of the assurance of it in the form of *faith*? What manner of man will one be ethically in an attitude of faith in eternal life compared with one of an attitude of disbelief in eternal life? And finally, what shall we say of the ethical value of a book containing the words of the Master concerning life eternal which is more than eternal existence? It is eternal life, plus eternal liberty, plus eternal pursuit of happiness. (See Doc. and Cov. 5:22; 6:7; 20:14; 133:62; 42:61; 45:8; 51:19; 59:23; 66:12; 88:4; 128:12; 133:62.

#### Problems:

1. Discuss this statement: Every creature has a right to live so long as its life does not interfere with some more important life.
2. Compare the decalogue commandment, "Thou shalt not kill," with Doc. and Cov. 49:21 as to explicitness and comprehensiveness.
3. Show the far-reachingness of the command given in Doc. and Cov. 59:6 in preserving the right of life for the individual and the race.
4. What provision is made in the Doctrine and Covenants for the right of life against even a desire to destroy it?
5. Discuss the following: Our natural yearnings are evidences of our right to some means for the righteous gratification of those yearnings.
6. Which side of the following debatable proposition would you take: The power to contemplate a condition is proof of the possibility of the condition.
7. On what rational grounds is a perpetuity of existence of life made an inalienable right?
8. If the possibility of contemplating a condition or thing is evidence of the possibility of the existence of the condition or thing, what becomes of the denial of our premortal existence?
9. Describe a state of mind that may be called psychic eternal life.
10. Discuss the statement: To destroy a belief in a hereafter is to dry up the fountain of mental eternal life.
11. Discuss the difference between eternal existence and eternal life.
12. How is the here and now ethical life affected by the doctrine of eternal life?



# PASSING EVENTS

*George Albert Smith*, retiring president of the International Irrigation Congress, was selected president of the International Dry-farming Congress, at its closing business session, September 28, at Peoria, Illinois.

*The British Army* has grown from 450,000 men, in August, 1914, to 5,000,000 men, May 2, 1916. The conscription force on February 10, 1916, produced 750,000 men. In the fifth week of the war, September 2 to 8, 1914, 250,000 men volunteered, 30,000 in one day.

*Major-General Tasker H. Bliss* was named as Chief of Staff of the army to succeed Major-General Hugh L. Scott, on the 21st of September. General Scott retired from office on the 22nd. He was 64 years old when he reached his age of retirement but will be recalled to active service, likely with the training of troops in the United States. General Bliss will reach the age of retirement on December 31st.

*A naval battle in the Gulf of Riga* between Russian and German battleships was reported from Petrograd, October 18. The Russian battleship *Slava* was sunk. The *Slava* was an old style battleship built in 1903, of 13,516 tons, 397 feet in length, 76 feet beam and 26 feet draft. She had a compliment of 825 men. A railroad is now in operation between Berlin and Riga.

*The second Liberty Loan* campaign for a fund of three billion dollars was started on the third of October. The Church of Jesus Christ of Latter-day Saints, in conference assembled, on the seventh of October, voted to purchase \$250,000 of the bonds. Ten million dollars have been assigned to Utah, and it is expected that this amount will easily be raised by the end of October. Nearly four million dollars had been raised at the date of this writing.

*James H. Moyle*, national Democratic committeeman from Utah, and a well known citizen of Salt Lake City, was formally nominated to be first assistant secretary of the treasury, at Washington, on the 22nd of September. He will succeed Byron D. Newton who was made collector of the port of New York. He was first notified of that appointment on Tuesday, September 18, and after giving the matter thorough consideration, Mr. Moyle telegraphed his acceptance, and left for Washington to take up his new duties on October first.

*Earl G. Brown*, of Salt Lake, who enlisted in the aviation section of the army, April 15, was killed in an accident in which a motorcycle ran into him as he was walking along a country road at Mineola, Long Island, New York. He is the son of Mr. and Mrs. Frank Brown, of Salt Lake City, and was one of the first of the young men of this city to enlist after the war was declared. Until September 22, he served at San Antonio, Texas, when he was detailed to the school of aviation at Long Island. He is the first of Utah's patriots to be brought dead from the field of honor.

*The "Garabed"* is an invention by Mr. T. K. Giragossian. The inventor claims that there is no limit to the things that the Garabed will do. He claims he has operated the device for ten hours without interruption and without the use of fuel from any source of energy now in use. If this contrivance is found practicable, it will replace the enormous bulk now taken up by fuel on cargo carriers and warships and immediately release a great

amount of shipping for the use of the allies. The inventor also says that its use will avoid many of the accidents that result from the use of fuel on internal combustion engines.

*Election day* this year in the camps of the soldiers in France, and in the training camps in the United States, will witness a great soldier vote. The election day, in the camps of the soldiers, will be on any day that commanders select between October 26 and November 6, which is election day in some of the states. In some cases it will be necessary to wait for a full return from the soldiers' camp before deciding who is the winning candidate. If the election is at all close, the soldier vote may be the deciding factor. The sailors on the high seas will also cast their ballots in a similar fashion.

*Clarence Earl Miller* died in early October at Camp Lewis, Washington. He was given military honor when he was transferred from one train to another at Pocatello, Idaho, enroute to Salt Lake. This impressive method of paying tribute to the dead soldier, according to the newspapers, was arranged by Sergeant W. S. King, 2nd Battery, Royal Field Artillery, British Army, who was a passenger on the train. A military funeral was held on the 10th of October, at Herriman, Utah. Soldiers from Garfield escorted the body to the grave. Bishop Franklin P. Crane of the Herriman ward officiated. The young soldier is survived by his parents, several brothers and sisters.

*The second contingent of drafted men* of Utah for the National army, left Salt Lake City amidst great demonstration on the evening of September 19, and arrived at Camp Lewis, American Lake, Washington, at noon September 21. The contingent consists of the drafted quotas from the districts in Salt Lake City and county, and Juab, Tooele and Davis counties. Contingents from other parts of Utah and southern Idaho were also sent about the same date, and are located with the Utah boys in Camp Lewis. The Utah contingent were assigned to the 362nd regiment of Infantry, and while the camp was not in very good shape when they arrived—later, they received the necessary provisions which enabled them to become comfortably located, including two blankets, a tick of straw, and other necessities. They received their physical examination, and then were inoculated against typhoid and small pox. The drilling since their arrival has been strenuous.

*Secretary of the Treasury, William G. McAdoo* spoke in the Salt Lake Theater at noon on October 18, on the subject of the second Liberty Loan. His address was filled with patriotic fervor. A great audience filled the house from pit to dome, with hundreds standing in the corridors and also the stage full of people. In the course of his address, Secretary McAdoo gave the reasons why America is in the war. The need of funds to carry on the war, and what these funds are being expended for. His address savored of an earnestness scarcely found in the average political speaker. He referred to his recent visit to the soldiers, at Camp Lewis and at Camp Kearney, and complimented Utah on its splendid regiment at Camp Kearney. In introducing Secretary McAdoo, Governor Bamberger thanked him in behalf of the people of Utah for having given Utah recognition in the appointment of James H. Moyle as Assistant Secretary of the Treasury. The visit of the Secretary to Utah will doubtless result in a great stimulus to the Liberty Loan campaign.

*Spain* lately has been passing through troublesome times. Across the entire country, discontent is widespread. Workmen have been and are striking almost everywhere. Revolutionary outbreaks occurred also, and for a time it seemed that the government was endangered; but the crisis seems to have passed and things continue in their regular order. However, strikes are not infrequent, outbreaks of anarchists occur also at irregular

intervals, and the government continues on its troublesome way. The people appear to want a change but they are not sure of just what kind of a change they want. The trouble lies mostly among the workers; they are talking of revolution, but that has been the habit of Spain for some length of time. In several cities there has been rioting with no consistent reason for the outbreak. The people in Spain are very restless, but they do not seem to want to enter the war, and yet they fear that if they do not fight it may not be well for them after the war. The recent strikes in Spain are the result of this restlessness among the people, who do not know just what they want, so they stop work, break windows, and yell!

*President Hipolito Irigoyen*, President of Argentina, the great South American Republic, who prevented a break with Germany which it was thought would soon come about, through the recent expose of Sweden's duplicity in aiding Germany's Minister to Argentina, Count Luxburg, to transmit messages to Berlin. Count Luxburg was given his passports, and although Berlin has disavowed Luxburg's messages, the feeling in Argentina is high, and war will very probably be declared, notwithstanding the president's position.

President Irigoyen was elected in 1916 for a term of six years. He was born in Buenos Ayres, nearly fifty years ago. He has been prominently identified with political activities for the past twenty years and on several occasions he had been offered public offices which he refused.



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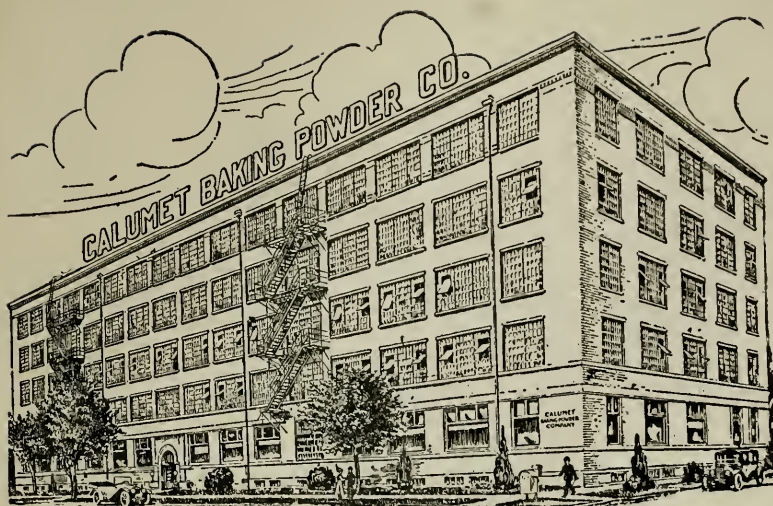
*Bishop Robert McQuarrie*, the oldest acting bishop of the Church of Jesus Christ of Latter-day Saints, resigned his position as Bishop of the Second Ward, Ogden, Utah, and his resignation was accepted at the sacrament meeting of the ward, on Sunday evening, October 14. He was 85 years of age on the 17th of August, and is perhaps the oldest bishop in the Church both in point of age and length of service. He was born in Scotland, and came to Salt Lake City, September 12, 1857, leaving for Ogden the following day, where he has resided ever since. From December 4, 1862, to February 20, 1870, he acted as second counselor to Bishop Lester J. Herrick. On the latter date he was called to preside over the Ogden second district, until May 28, 1877, when the district was organized into a bishop's ward, and he was ordained a bishop. He has held that office to the present date. He has been a leading character in the city of Ogden, both in a civil and religious work, for more than half a century, and is dearly beloved by all who know him. George E. Browning, a widely known business man of Ogden, was named and sustained, on the same Sunday evening, as bishop of the Second ward, to succeed Patriarch Robert McQuarrie. The counselors of Bishop Browning will be William E. Newman and E. J. James, who succeeded George Shorten and C. J. A. Lindquist, who acted with Bishop McQuarrie.



*A Utah boy* who entered and passed the examination of the aviation officers reserve school, writes home that the Utah boys in Texas are making rapid progress. He is especially proud of the showing made by the Latter-day Saint boys in their squadron. He says: "There are 150 men in the squad. Of this number, 32 are from Utah. Almost three-fourths of the non-commissioned officers for the squadron were chosen from our number. Nearly every 'Mormon' boy received an appointment to some office of responsibility. No other organization in the camp has made such a record. Our boys are all well. During August and the first part of September, from fifty to one hundred fifty men in the whole camp, I am told, were overcome by the heat every day. I do not know of one Utah boy who has been affected with it. This is another boost for the west. About fifteen of us Latter-day Saint boys hold a sacrament service in our tent every Sunday. In these meetings we have been blessed with the Spirit of the Lord to a very great extent. In fact, many of us expressed the thought that we had never attended meetings where a better spirit prevailed. In these meetings, we sing and pray, after which the sacrament is partaken of, and then we follow a regular course of study from the New Testament. Though we meet with many temptations, we are all trying to conduct ourselves as Latter-day Saints should. We all have faith that we shall live through the war, and return to our homes as physically, mentally and morally strong as we were when we left."

*A farewell parade* of the 145th regiment of the Utah Light Field Artillery, and the three regiments of infantry at Fort Douglas was witnessed in Salt Lake City on Monday, September 7. The parade was reviewed by the commanding officer, his staff, the Governor, the Mayor and other officials and upwards of 30,000 citizens who lined the streets of Salt Lake City to witness the parade. Our frontispiece shows the circling of the monument on the occasion by the troops. Owing to a delay in the completion of the cantonment at Linda Vista, the Utah Light Artillery left Salt Lake City as late as Oct. 10, on the evening of which day many thousands of people again gathered to do honor to the boys. They marched to the station, where they were entrained and left in four trains for Linda Vista, some of them as late as 1:30 on the morning of October 11. The boys arrived at Camp Kearney, Linda Vista, California, on Saturday morning, October 13, having had a very pleasant trip from Salt Lake City. Arriving in Los Angeles on the afternoon of Friday, October 12, they were dismissed for six hours, to view the city of Los Angeles. On Saturday morning at 2:00 o'clock, they left Los Angeles, arriving at Linda Vista at 8:30 that evening. On the following morning, which was Sunday, services were held. Chaplain B. H. Roberts spoke on "Inspection and Introspection," and is said to have given a very excellent talk, which the boys greatly enjoyed. Camp Kearney is set on a broad plain with no signs of vegetation in sight except the scrub brush which covers the red clay soil. The Camp covers 21 square miles, being seven miles long and three miles wide. It is intended to accommodate about 45,000 soldiers, but not nearly that many have yet arrived at the camp. Each of the camp tents has a floor about a foot off the ground, and the sides of the tent are boarded, about three feet up. The kitchen has a gas stove, a refrigerator, and water is piped into it. There are modern shower baths and plumbing throughout the camp, so it appears that they are going to be more comfortable than they were at Fort Douglas. The Y. M. C. A. holds song services, on Sundays, and altogether its organization is doing a wonderful work for the soldiers. There are about eight of their places at Linda Vista, where the men are welcome to come and amuse themselves in games, singing, or writing on paper which is furnished by the Y. M. C. A. During the week moving pictures, boxing matches, and various other amusements are given free of charge.





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*Sergeant-Major Charles P. Taft*, married the beautiful Miss Eleanor Kellogg Chase, on October 6. The former is the son of Ex-president William Howard Taft, and his bride is the daughter of Mr. and Mrs. Irving Hall Chase, of Waterbury, Connecticut. Sergeant-Major Taft is in the artillery branch of the regular army.

**Wheat prices.** The Department of Information-Service, Utah Agricultural College, suggests: Now that the price of wheat has been fixed at \$2.20 a bushel for the best grade on the Chicago market, the farmers who made expenses during previous years, will now make a very handsome profit, enabling them to add much needed improvements, buy additional livestock, and in every way put their business on a more paying basis. There is little doubt that this high price will be a great stimulus to wheat production. With it the farmer can not afford to have many idle acres; nor can he allow weeds to grow. He should make every effort to put his entire farm into a condition of maximum production. In addition to filling his own pockets, by increasing his wheat production, he will render a distinct service to his country and her allies.

## Improvement Era, November, 1917

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